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THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, AUGUST 27, 1841.

WHOLE NO. 556.

AGENTS.

MAINE.—Jas. Clarke, *Wayne*;—Edward Southwick, *Augusta*;—A. Soule, *Bath*.
NEW-HAMPSHIRE.—Davis Smith, *Plymouth*;—P. Rogers, *Concord*;—William Wilbur, *Dover*;—Leonard Chase, *Milford*.
VERMONT.—John Bement, *Woodstock*:—Rowland T. Robinson, *North Ferrisburg*.
MASSACHUSETTS.—Wm. E. Kimball *Topsfield*;—Moses Emery, *West Newbury*;—C. Whipple, *Newburyport*;—Isaac Stearns, *Mansfield*;—Luther Boutell, *Groton*;—B. F. Newhall, *Saugus*; W. S Wilder, *Fitchburg*;—J. T. Everett, *Princeton*;—J. Church, *Springfield*;—W. & S. B. Ives, *Salem*;—Henry Hammond, *Dudley*;—Daniel G. Holmes, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Fall River*;—J. B. Sanderson, *New-Bedford*; Wm. Henderson, *Hanover*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—Edward Earle, *Worcester*;—Wm. C. Stone, *Watertown*;—A. Beerse, *Centreville*;—Israel Perkins, *Lynn*;—E. Bird, *Taunton*.
[☞ For a continuation of this list, see the last page, last column.]

J. BROWN YERRINTON, Printer.

REFUGE OF OPPRESSION.

☞ Here we have Elder Davis again, and more slavery idolation and bombast.

From the Raleigh (N. C.) Biblical Recorder.

Elder Davis at Utica.

HAMILTON, N. Y., July 22, 1841.

Editor:
Probably known to you that brother Jonathan of Georgia, has made a tour through the States, for the purpose of seeing the peo- and country. It is doubtless known, moreover, he has held several discussions with distin- abolitionists on the subject of slavery. Of of these debates, held in the city of Utica, I witness, and with feelings of peculiar gratifi- communicate to you the facts of the case. Davis spent an evening in Utica and lectured the subject, treating in their order on the follow- Condition of slavery among Jews and Christians; Light as it and before the coming of Christ; Light as the apostles regarded it, and the course by is pointed out for master and slave; God's de- in permitting slavery, viz. preservation from and elevation of the character, of the African Origin of American slavery—with reasons removal from the North and East, and its lo- in the South and West; Present condition slaves at the South, in regard to sufferings and Justification of the course pursued by Christians in relation to slavery, by a com- of their course with that recommended by and the apostles; The impolicy of the mea- of abolitionists—the certainty of their utter or the destruction of their country and their Lastly, he took the position that Col- objects are right in their operations, and that hope of relief to the black race was plac- their hands. Upon each of these topics he with masterly skill, founding the argument the Bible, and placing it in so clear a light it seemed to me no one, unless blinded by pre- could fail to see that he and the Bible were the same side of the question. There was an objection made at the close of the lecture that an individual present wanted to reply. It was there- agreed to meet on the next day for a regular time. The parties met accordingly at eight o'clock, and settled the preliminaries. Mr. Goodell, editor of the Friend of Man, and Mr. Green, president of the Oneida Institute, were appointed speakers on one side of the question; Mr. Davis and myself on the other. It was proposed to dis- cuss the question, 'Is the course pursued by South- Christians with regard to slavery right?' To Mr. Goodell objected so long as it contained the words 'Southern Christians,' being unwilling to admit—as he boldly avowed—that there were Chris- tians engaged in slavery. Can you prognosticate the end and stop of fanaticism? I have never heard a sentiment uttered or defended by any other than Mr. Goodell in my humble opinion is likely to have the satisfaction of being its sole de- fender. The offensive clause was stricken out and the words 'of religion' substituted. Mr. Goodell opened the debate, attempting to show that slavery was contrary to all the doctrines and precepts of the Bible; that it struck at the omnipotence of God, the doctrines of atonement, depravity, &c. Br. Davis met, and refuted his arguments, and then brought the Bible argument upon the subject. He dwelt at length upon the 25th chap. 44th verse of Lev. upon the character of Job and Abraham, who held servants; upon the 6th chap. 1 Tim.; 7th chap. 21, and 22 verses 1 Cor.; upon the letter to Philemon, and other important passages, closing his address amidst the applause of the audience. To this, in the after- noon, Mr. Goodell rejoined. He answered the ar- gument from Lev., by referring his opponent to what Theodore D. Weld had written on the subject. The other arguments he assailed with equal success, and closed, most uncourteously, with a flourish of sar- casm, bitter invective and personal abuse. It was observable that when he touched upon this kind of argument, he seemed perfectly at home. I re- joiced to see a noble, ingenuous spirit evinced by his opponent. The audience responded to the first sen- tences of his reply with a round of applause which gave a keen rebuke to Mr. Goodell for the course he had pursued. The arguments of Mr. Goodell were fairly and triumphantly answered. Mr. Green, a man of more ability than his colleague, now en- tered upon the debate. This gentleman, though challenged to do so, would not answer the argument from Leviticus, nor that founded upon the sixth chap. first Timothy. He attacked such parts of the argument as he thought vulnerable, and talked with an affectation of scholarship, about the original lan- guage of the New Testament, the more easily to conceal his fallacies. For his criticisms upon the Greek text were such as would, in the estimation of every sound scholar and correct interpreter, be con- sidered visionary in the extreme. Br. Davis con- cluded the evening in replying to this effort, and succeeded in laying bare Mr. Green's sophistry. He closed his speech most happily amidst the applause of his auditory. If repeated bursts of applause; if rising in confusion, and thus compelling a gentle- man to desist, who had risen to respond; if rushing to the speaker to shake his hand, are true tests of the feelings and judgment of people, we may truly say, that to brother Davis was the palm of victory awarded by the people of Utica. This expression of feeling has brought upon the people of Utica a severe castigation from the abolitionists which it is not a little amusing to read. Br. Davis has made a good impression—one which will not be easily re- moved. He has gone home accompanied by the thanks and prayers of many dear brethren in this country. And here let me ask, ought not brethren at the South to take upon themselves the trouble of sending men to give correct information on this im- portant subject? Southern papers have a limited circulation in this country, and you well know the manner in which extracts are usually made on this subject. I close with the request, that Southern editors, particularly the editor of the Christian Index, would give publicity to the information here given.

Your friend and brother,

HENRY L. GRAVES.

From the New-England Christian Advocate.

Errors of the Abolitionists.

Mr. Editor:—It must be deemed by all considerate men a very great error in the abolitionists that they ever left their 'appropriate work' of 'pleading the cause of the dumb,' to wrangle on the vexed question of 'woman's rights.' Into the merits of this question I shall not enter; for in so doing I should commit the error which I condemn in others; neither will I take sides in this threadbare contro- versy any farther than to say, that I believe woman should possess and exercise all the rights, without restriction, guaranteed to her by scripture or sound or social philosophy; and more than this she cer- tainly cannot desire or ask.

What has been the result of this controversy?—Wife, truly, no benefit to the slave; nor to the 'soft- er sex'; nor to the 'lords of creation'; but the seeds of anarchy, malice, hatred and revenge, have been sown in our ranks; they have germinated—sprung up and brought forth an abundant harvest of alienation, backbiting, evil surmising, heart-burn- ings, and every evil work. Had the time, the mon- ey, the talent, the energy and zeal which have been expended in this *feminine* warfare, been applied to carry on the cause of emancipation, how much fur- ther up the 'hill of difficulty' should we have been than we now are! Luckless, indeed, was the kind- ling of these *gallant* fires; and if they do not burn to the 'lowest hell,' we ought to pour a rich liba- tion of gratitude from the deep of our hearts upon the altar of that God who can bring real good out of apparent evil.

But not only has abolition been mingled, commingled, and intermingled with the rights of woman—*lovely* woman!—God bless her forever!—but ultra non-resistance, and no-human government notions have been stirred into the fermenting compound as a sort of spicery for the boiling mass—to give it perfection's choicest and most delicious flavor!! But for our soul's sake, and humanity's sake, we are compelled to cry out against the anti-Graham prepa- ration of these moral confectioners; and if we have unwittingly participated in the tempting array of philanthropic 'nick-nacks' which have been so *piously* served up for our accommodation, 'here is hoping' we shall do our stomachs the favor to dis- gorge the indigestible 'none-such,' lest it should produce an incurable moral dyspepsia.

I hope my meaning will not be mistaken. I speak not against *gospel* non-resistance, or against the scripture fact that the 'God of heaven shall set up a kingdom which shall never be destroyed,'—but I enter my protest against the insane ravings, and frothy ebullations of such men as H. C. Wright, and the transcendental reformers who are running stark mad with the wildest and most bewildering vaga- ries which could possibly be conjured up. Bedlam itself cannot beat them; and yet if we believe one- third these dogmatics say, wisdom originated in *their* heads, and will *die* with them.

Just look at it. These men begun well in the abolition enterprise—they 'run well for a season'—but then, off they go in a tangent—on a 'wild goose chase'! puffing and blowing in their efforts to catch the *jack-o'-lantern* of 'universal reform;' and the next we see of them they have picked up and laid upon their shoulders some half a dozen sub- jects wholly illegitimate to abolitionism, and bap- tized them as its real and cherished offspring, and clamorously demand of all who would occupy the 'broad platform' that they acknowledge these imps of error as rightful members in the fraternity of ab- olition sentiments! Quackery was always an im- pudent scoundrel; but more so in morals than in physic.

Nor have these jaded minions of ambition and cu- riosity paused contented here—but lest they should get out of work they have set themselves to reform 'all creation' around them—the whole of civil, so- cial, and religious society,—and if they do not next plant their reforming apparatus to rectify some 'sad mistakes' in other works of God, and under- take most complacently to teach the Omnipotent wisdom, for one, I shall rejoice and be exceeding glad.

Jacob said to his sons, 'Joseph is not, and Sim- eon is not, and ye will take Benjamin away'; so may we say of the war of some of these 'universal reformers' upon some of the fundamental institu- tions of religion: the church is not, and the minis- try is not, and ye will take away the Sabbath also!

But what have the no-government theories, non- resistance, woman's rights, hostility to the Ministry, the Church, and Sabbath, to do with sound aboli- tionism? Just as much as we have with men in the moon—just nothing at all. And yet they have been saddled upon the enterprise as fundamental to its success! Thunder-scarred be the man that hath done this, and thereby hindered the most philanthro- pic work that was ever put in operation!—or, per- haps I should have said—'Father forgive him,' for he knoweth not what he hath done.

But among all these unravelled and singularly tangled skeins of modern ethics, what becomes of the cause of the bleeding slave? Have the detes- table wranglings of the abolitionists loosened his chains, or curtailed his wrongs? Not in the least. He yet struggles with the dark allotments of an in- scrutable Providence, and sighs for the day of de- liverance by death or other means.

'God of mercy! hear the sigh
Of those who now in bondage weep.'

J. D. BRIDGE.

Saugus, July, 1841.

SELECTIONS.

From the St. Louis Republican.

The Abolitionists in Palmyra Jail.

The letter which we give below is a pretty good illustration of that species of character which we believe may be found in St. Louis as well as in Illi- nois, who will pray with you at evening, and steal your negro at midnight. One thing is certain, with- in a few days past, a negro woman belonging to Mrs. Owen was enticed away, kept for several days lock- ed up in a stable, and then furnished with a pass, and sent to be crossed over the river at the upper ferry. The ferryman suspected her, and whilst she was waiting for, (not Randolph,) but the man who had given her the pass, she was apprehended, and taken back to her mistress. She had been supplied during her absence with a dress, shoes, &c. Can Randolph tell where she got them, or the counter- feit pass she had?

But, to return; the Quincy Whig furnishes us with some particulars in relation to the *three* friends of the abolitionists arrested in Marion county. It seems the three are from the 'Mission Institute,' a school kept adjoining the city of Quincy. The Whig says the three were James Burr, a young man about six feet four inches high, spare made; A. Work, sandy complexion, about 40 years of age, with a family at the Institute—and George Thomp- son, about 25 years of age, five feet high, black hair, and when apprehended, barefooted---took it into their heads to carry out their peculiar views of phi- lanthropy on Monday last, by enticing slaves from their masters in Missouri—promising them liberty, a free passage to Canada, &c. &c. For this pur- pose, they procured a skiff on the day mentioned, and crossed over to the mouth of the Fabius, a stream which enters into the Mississippi from Missouri, three or four miles below Quincy.

The first house at which they stopped, after land- ing in Missouri, was a Mr. Woodfolk's, two and a half miles from the mouth of the Fabius. They found nobody at home except slaves. Burr com- menced a conversation with a negro woman about the house—made her promises of such a character as caused her to open both eyes and ears. She fi- nally appointed a time to meet him, with the under- standing that she would leave her master. From the house, Burr, and Thompson, (Work was left be- hind to take care of the skiff,)—went to the fields to operate upon the male slaves. The negroes were perfectly willing to talk on the subject of 'liberty' and all that—were ready to fall into the views of these emissaries of mischief. The negroes agreed to meet them at a certain point designated, for the purpose of leaving Missouri and their masters. But it seems the negroes were deceiving Burr and his comrades. The place of meeting was to be the mouth of the Fabius. One of the negroes, as soon as opportunity offered, went to his master and re- vealed to him the whole plot. Mr. Woodfolk, one of the owners of the slaves, immediately spread the news among his neighbors, and a sufficient force was collected at the point of meeting designated by the 'missionaries,' to apprehend them. The negroes, true to their appointment, went to the mouth of the river—their masters having previously concealed themselves in the bushes near by—and while the three abolitionists were making preparations to take the negroes in the skiff, to transport them to the Il- linois shore, the slaveholders sprung from their con- cealment, and made them prisoners. They were soon after taken to the Palmyra jail, where they now lie, awaiting their trial for kidnapping.

By the laws of this State, their offence is punish- able in the penitentiary; and there is no doubt but these three abolitionists will have ample opportu- nity to graduate in a full course of about fifteen years.

We subjoin a letter sent by them to the 'Mission Institute:'

PALMYRA, July 19th, 1841.

Alanton, James and George, prisoners of Jesus Christ, to the ever dear and much beloved brethren and sisters at Theopolis, greeting: Beloved, though separated in body, yet we are not in spirit. We have often thought of you; and in imagination seen you assembling, morning and evening, to mingle your prayers and praises before that mercy seat, where we can *all* meet, and open our hearts to the glorious Redeemer. The thought has given us pleasure.

Yesterday, we saw you gathering, from time to time, to worship God, listen to His truth, and to cel- ebrate, once more, the death and suffering of our once crucified, but now *risen*, exalted and glorified Saviour.

We thought it would be pleasant to be with you, at this feast, but this was denied us, in the wise pro- vidence of our Father, and we felt to say heartily, 'Father, glorify thy name.'

We expect that you had 'a feast of fat things'—a precious season. We hope and pray that *all*, and especially those who united for the first time, with the people of God, will consecrate themselves *en- tirely*, body, soul, and spirit, for time and eternity, anew to the cause of their Master, to spend and be spent in his sweet and delightful service.

We never felt more the need of '*entire consecra- tion to God*,' than we now feel it. Whatever thy hand findeth to do, do with thy might, for 'in such an hour as you think not the Son of man cometh;' therefore, let it be your *meat* and *drink* to do the will of God, and to finish His work. Every moment is precious, and big with interest. O, *im- prove them*.

You may think that we had a lonely, gloomy sabbath, within the thick walls of a *prison—far other- wise*, it was a precious sabbath. Our Elder brother came and communed with us, and blessed our souls. It was sweet to call on His name, to read His word and sing His praises. We probably shall never forget that sabbath as long as we live. There are six of us together, three who love Jesus, and three who do not. In the forenoon, I. (George) preached from the parable of the prodigal son; and in the af- ternoon, from Rev. 20, 12. Jesus was with us, and we were strengthened in the inner man.

Glory to God; these walls cannot keep out the dear Saviour; but His promise is fulfilled, 'Lo, I am with you to the end of the world.'

Do you ask how we *feel* respecting our condition? *Happy*. We feel that the hand of our Father is in it. We do not complain, nor do we wish to have one murmuring thought, or word. Feeling that we are servants of the Lord, and in His employ, and under his direction, we are willing that He should do with us as He sees will most glorify His name. We have often asked Him to prepare us for His service, in His *own way*; and now feeling that He knows best what kind of a school we need, what kind of discipline will be best for us, we joyfully acqui- esce, and say, 'Thy will be done.' We are confi- dent He has wise and kind designs in bringing us to this place, and that 'all things shall work toget- her for good, to those who love God;' therefore we *rejoice*. Yet it is a trial to our faith. Our plans of study and labor are frustrated, and we know not what our Father intends to do with us; but His word and promises are a stay and comfort to us. If 1st Peter, 1, 6, 7, is fulfilled in our case, why should we not rejoice in our Redeemer?

1st Peter, 2: 19, 24—3: 12. 18—4: 12, 16, 19, and 5, 6, 7, are very comforting to us. We trust we shall have grace to cast all our care upon the Lord, feeling that He careth for us; and come what will, to say, 'Not our wills, but thine, O God, be done.'

We are comfortably situated, much more so than was Peter, or Paul and Silas, and the ancient Christi- ans. We can read, sing, and pray. We have enough to eat and drink. We are only fastened by one leg to a chain, and have blankets to lay upon. We can look out, and see people and things, and have a plenty of company. Our food and fresh wa- ter is brought to us three times a day. The walls of our house are four feet thick, with two inner doors, each having three rows of iron grates. But we have no desire to *get out*. 'Let them come and bring us out.' We have no desire to be set at lib- erty, unless it can be done by law, and God will be glorified by it. If it is the will of our Father that we should lie here six weeks, we shall try and be contented, cheerful and happy, and profit by it.

If then He sees it will be best for us, and for His glory, that we should go to Jefferson, seven, ten, or fifteen years, we will still rejoice, and trust in the Lord, feeling that He will do only that for us which will be best for us and His cause. Still, it would be very agreeable to walk at liberty.

How the case will turn with us, we know not, neither are we anxious, but cry, 'Thy will be done.'

We have no hope in man, aside from God; yet He may see fit to use a man as an instrument.

Our only hope is in God, our Redeemer, who pleads the cause of His people; whose 'eyes are over the righteous, and His ears are open to their cry,'—upon the palm of whose hands we are en- graved, and who has promised, 'yet will I not forget thee.' 'Be still, and know that I am God.'

What we ask of you all, is, that you will pray for us, as we trust you have and do. Let it be said of you, as it was of old when Peter was in prison: 'But prayer was made unto God continually; by the church (all) for him.' This is the greatest favor we can ask of you, and we are assured you will grant it cheerfully, and with all your heart. Let all your prayers close with 'nevertheless, not as I will, but as Thou wilt.'

We say, as did Paul, Heb. 13: 13, 19. We say it heartily. Let the case turn as it will, our request is in Col. 4: 3.

This afternoon brothers Warren and Moses came in to see us, and a joyful meeting it was. It did us much good. They are the first faces we have seen, that we knew, except one, since we came here.

We were much rejoiced to hear from you all, and especially that you were praying for us. We hope to have the privilege of seeing and praying with some of the brethren and sisters in our room, our palace; for

'Prisons would palaces prove,
If Jesus would dwell with me there'

Finally, brethren, farewell. May the God of all grace be with you, and sanctify you wholly, make you useful, and bring us all home to our Father's house, where we shall render unceasing praises to our Redeemer. Yours in bonds and gospel love, Farewell.

We heartily thank J. Kendall for his crackers, and all others for their kindness. The Lord reward you a hundred fold. All that we send or receive goes through the sheriff's and jailor's hands. We were sorry that W. B. wrote as he did; some ex- pressions were bad. Be kind.

EDWARD EVERETT.—We learn that the confir- mation of this distinguished gentleman as Minister to England, meets with opposition from some mem- bers of the Senate, on account of his supposed abo- lition principles. Mr. E. has never been an aboli- tionist in the offensive sense of that word, for there is an 'offensive sense' in which it is sometimes used. We regard opposition to him from this quarter as a bad omen. If the simple indulgence of honest opin- ion on a subject of such vital importance, is the sig- nal for indiscriminate warfare upon eastern men, it may prove unfortunate for southern interests, and tend to influence the public mind against some of their peculiar 'institutions.' Mr. Everett is a cour- teous and accomplished gentleman, a ripe scholar and a sagacious statesman. He would ornament the Court of St. James, elevate the character of his country, and proudly sustain his own distinguished reputation. We earnestly hope his nomination may be confirmed.—*N. American.*

From the Dublin Morning Register.

British India.

Last evening a meeting was held at the Royal Exchange, for the purpose of bringing the question of the state of British India before the public.

JAMES HAUGHTON, Esq., in the chair.

The Chairman, in a few introductory remarks, dwelt on the great importance of British India's be- ing rightly governed, and urged on all present to endeavor to acquire information respecting it. He dwelt on the grievances which often occurred there, occasioned, in a great measure, by misrule, and al- luded to the unjust acquisition of India by the Brit- ish nation.

Richard Allen, Esq., next addressed the meeting. He alluded to the great extent and population of In- dia, and gave a short account of the dreadful fam- ines which carry off large numbers of its inhabi- tants, frequently destroying in one year a greater number of human beings than twice the entire pop- ulation of Dublin. Slavery exists there to a fearful extent, and he considered that fact as one which should deeply fix the attention of the people of Ire- land, as it was monstrous to have slavery still exist- ing in the dominions of Great Britain (hear.) The cruelties of slavery are practised there to a great extent; and as we stand before Europe and Ameri- ca as a people anxious to destroy slavery; we are justly liable to be taunted with hypocrisy so long as we hold our fellow-men in bondage. The speaker said he felt deeply pained at the discovery of the state of British India as regarded slavery. He trust- ed that every subject of this nation would feel the disgrace of her still encouraging slavery, and that an energetic attempt would be made to abolish it. Not that he wished to stop the action against slav- ery in America, Cuba, and the Brazils; no, let the vile system be attacked wherever it existed; but let us struggle to rid our country of that curse which left her in the position of being taunted by the Amer- ican slaveholder. Let, then, petitions be poured into parliament, calling for the enactment of a law by which the sun would not rise or set within the territories of Britain on a slave. (cheers).

Mr. C. L. Remond, of Salem, Massachusetts, a very prepossessing gentleman of color, next address- ed the meeting. He said his errand on coming over to this country was to ask sympathy and co-opera- tion for the three millions of slaves in America; that though he was a native of the United States, and loved his country dearly, it was, nevertheless, his duty to declare that she upheld a system dis- graceful to the most despotic nation which existed on the earth. He trusted that the time was coming when liberty would be looked on as the inalienable right of every man, and that the inhabitants of this country would feel that, whether an oppressed being existed at home, on the broad peninsula of India, or on the continent of Africa, he was equally an object of sympathy, (hear. hear,) because, while oppression existed in the world, it must mar the sacred cause of freedom elsewhere. (cheers.) After some other interesting remarks, Mr. Remond announced that he trusted he would have other opportunities of ad- dressing a Dublin audience, and sat down amid loud cheers. [From the sample Mr. Remond gave both his oratorical power and his earnest- ness on the subject, we would strongly recommend our fellow-citizens to seize every opportunity of hearing him.]

Mr. James H. Webb addressed the meeting. He read some extracts from a letter addressed by Mr. O'Connell to Joseph Pearce, sen., Esq., on the vast importance of developing the resources of British ing.

After a few remarks from Mr. R. D. Webb, who stated he had just returned from Cork, and that the cause of temperance was encouraging there,

Counsellor Moore came forward, to lay before the meeting the case of the Rajah of Sattara, who had been deposed from his dominions in India, on char- ges which appear founded on deep injustice. The speaker, in an eloquent address, related the early history of the Mahratta empire, showed the unjustifi- able means by which the late Rajah had been de- posed, and called on the meeting to petition the East India Company to reinstate him on his throne, and hold up to reprobation those who had acted so guilti- ly. (loud cheers.)

The meeting shortly afterwards separated.

A GOOD EXAMPLE.—We heard Mr. Clay in a de- bate, a day or two since, upon the Loan Bill, remark that for twenty or thirty years, neither he nor his wife had owed any many a dollar. Both of them, many years gone by, had come to the conclusion that the best principle of economy was this, 'never to get into debt. To indulge your wants when you are able to do so, and to repress them when you are not able to indulge them.' The example is not only an excel- lent one for itself, but comes from a high source. To repress a want, is one of the wisest, safest, and most necessary principles of political economy. It pre- vents not only the dangerous practice of living be- yond the means, but encourages the safe precedent of living within them. If all who could, would live within their means, the world would be much happier and much better than it is. Henry Clay and his noble housewife give us an example worthy of all imitation. —*N. Y. Express.*

The above paragraph is copied into a late number of the Vermont Chronicle, 'without note or com- ment.' Did it not occur to the editor of that paper, who thus seemingly endorses this fulsome praise, that this same Henry Clay claims ownership of some sixty odd human beings?—that he has for years re- fused to give them wages for their work?---in other words, that he has been basking in the ill-gotton fruits of ROBBERY! This pattern of excellence, forsooth, never gets in debt! For twenty or thirty years he had not owed any man a dollar! Oh no —not he. In the genteelest manner possible, this man-stealer—this pious President of the American Colonization Society has hit upon a most economical scheme of holy living! He keeps out of debt by merely robbing 60 odd of his laborers of that which the justice of a half-civilized Indian would award to his fellow man from a sense of duty! And this vain-glorious but most hypocritical boasting must needs be heralded in the religious organ of a respec- table denomination of Christians in the State of Ver- mont! Tell it not in Gath—publish it not in the streets of Askelon!'---*Montpelier Voice of Freedom.*

A Reform Needed.

A respectable citizen of Meriden writes that a well dressed colored woman was refused a seat in the cars, at the depot of the Hartford and New Ha- ven Rail-Road, in Meriden, on the 27th ult. The only apology, as our correspondent states, for this ungentlemanly act of the conductor, Mr. Mix, was the unwillingness of some of the passengers to have a colored person take a seat in the same car with themselves. This is a low prejudice, which no man feels in his private carriage, and which operates so cruelly that one would think every generous mind would cry out against it. The Rail-Road Company will do well for their own interest, to see that such outrages are not repeated. For there are thousands of the travelling public, who will, if possible, take other routes rather than patronise those who refuse to the unfortunate the common privileges of the com- munity.

When citizens of the South are allowed to put their black slaves on the same seat with us, and do it without even a *with your leave, sir*, how is it that we cannot endure to sit by the side of a *free* black man. What offensive quality is imparted by freedom?

The prejudice is supremely ridiculous; and would be nothing more than ridiculous, did it not operate so hardly upon its unfortunate subjects, not merely by subjecting them to an accasional inconvenience, but by killing every thing in them that belongs to the spirit of a man, and taking away from them the strongest motives to honorable and virtuous con- duct.---*Connecticut Observer.*

Slavery at the West.

The late decision in Ohio which secures to slaves brought into the State by their masters (that is, to all who touch the soil, except *fugitives*) their liberty, excites, of course, considerable feeling in the slave- holding States of the Mississippi valley. The same principle will doubtless soon be asserted in Indiana and Illinois. A correspondent of the Cincinnati Daily Gazette argues that a position in advance of that ought to be assumed, and one which would make the passage from slavery in Kentucky to free- dom in Ohio very short and safe. Referring to the late decision, he says:—

'But if the decision referred to be inconvenient and alarming to our slaveholding and slavetrading friends, much more will another, which I understand will soon be insisted on. It is, that *no slave is reclaimable in Ohio*—and if not in Ohio, in none of the States made out of the North Western Terri- tory—*unless he have 'escaped' from one of the 'orig- inal* (13) *States*.' The advocates of the opinion refer to the famous ordinance of '87 for the govern- ment of the North Western Territory. This pro- vides only for the reclamation and restoration of such fugitives from labor service as might *escape* from the 'original States.' The provision is part of one of the Six Articles; of which articles it is said —they are established 'as the BASIS of all laws, constitutions and governments which FOREVER hereafter shall be formed in the said Territory'— and 'shall be considered as articles of compact be- tween the original States and the people and States in the said Territory, and *forever remain unalterable unless by common consent*.'

This is strong language, and I see not how its sensible and obvious import can be explained away or evaded. If the ordinance of '87 is of any force, it is of full force. If of full force, it is decisive of the question—and fugitives of whatever sort, from service or labor in Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Missouri and Arkansas, un- charged with crime, cannot, under our Constitution, be sent out of the State against their will, to be re- duced to slavery in other lands.

From Hildreth's Despotism in America.

General Idea of a Slaveholding Community.

Slavery is a continuation of the state of war. It is true that one of the combatants is subdued and bound; but the war is not terminated. If I do not put the captive to death, this apparent clemency does not arise from any good will towards him, or any extinction on my part of hostile feelings and in- tentions. I spare his life merely because I expect to be able to put him to a use more advantageous to myself. And if the captive, on the other hand, feigns submission, still he is only watching for an opportunity to escape my grasp, and, if possible, to inflict upon me evils as great as those to which I have subjected him.

War is justly regarded, and with the progress of civilization it comes every day more and more to be regarded, as the very greatest of social calamities. The introduction of slavery into a community amounts to an eternal protraction of that calamity, and a universal diffusion of it through the whole mass of society, and that, too, in its most ferocious form.

When a country is invaded by a hostile army, within the immediate neighborhood of the camp, it becomes impossible to make any effectual resistance. However fierce may be the hate with which they look upon the invaders, the inhabitants within the range of their scouting parties, are obliged to sub- mit. They are made to furnish wood, forage and provisions; they are forced to toil in the entrench- ment of the camp; their houses are liable to be ran- sacked and plundered, and their women to be sub- jected to the lusts of the soldiers. Upon certain emergencies, the ablest bodied among them will be armed, surrounded by foreign squadrons, and obliged to fight against their own countrymen. But, though plundered without mercy, and liable to the most frightful injuries, yet, as their services are valuable, and even necessary to the invaders, they must be al- lowed to retain the means of sustaining existence; and if, under all the discouragements to which they are subjected, they neglect or refuse to cultivate their fields, they must be driven to work at the point of the bayonet, lest the invaders might suffer from their negligence, and fall short of forage and provi- sions.

Now, every plantation in the slave States is to be looked upon as the seat of a little camp, which over- awes and keeps in subjection the surrounding peas- antry. The master claims and exercises over his slaves all the rights of war above described, and others yet more terrible. Consider, too, that this in- fliction is not limited to a single neighborhood, as in the case of an invading army, but is scattered and diffused over the whole extent of the country; nor is it temporary, as in the other case, but constant and perpetual. It is by taking a view like this, that we are enabled to form a primary, general outline idea of the social condition of a slaveholding com- munity.

From the Pennsylvania Freeman.

John G. Whittier.

From an article in the Free American, in which the editor speaks of having attended a recent meet- ing of the Executive Committee of the American and Foreign A. S. Society, it appears to be settled that John G. Whittier is to be the future editor of the American and Foreign A. S. Reporter. He is to be assisted by occasional aid from Lewis Tappan, and Joshua Leavitt.

The pleasure we feel at the return of our friend Whittier to the field, in which he was formerly so distinguished and efficient a laborer, we must con- fess is much diminished by the consciousness that his talents are to be expended on a paper, and in a society, whose usefulness is circumscribed by a very narrow policy. Although we are satisfied that per- sons of sectarian and restricted views, should labor for the slave in a manner consistent with the narrow- ness of their own notions, and although we wish them all the success it is reasonable to expect, still, we cannot but regret—nor can we help expressing the regret—that the soul of John G. Whittier should choose to be cramped within such narrow limits.

The appointment for the society is one of the best that could have been made; and the situation as far as labor is concerned we should think well suited to the feeble health of Friend Whittier.

Compliment to Vermont. A few days ago, while the fortification bill was under discussion in the Uni- ted States Senate, Mr. Phelps, of Vermont, advocated an amendment in favor of fortifying the frontier of that State, and taking some care of Lake Champlain. He adverted to what had been done by the Green Mountain boys in the late war, &c &c. After he had concluded, Mr. Preston rose and said, that 'what he had just heard from the Senator had certainly left him less cause for regret: if the defences were neg- lected any where, no where could they be so with less detriment to the country than in Vermont; *the spirit of her Green Mountain boys would make every pass in her hills a Thermopolæ and every cove a Sala- mis*.' Now, about seven-eighths of the people of Ver- mont are abolitionists, and this same Mr. Preston has agreed to aid personally in the tarring, feathering, and hanging of any of these persons who may be caught in South Carolina with law or without law. Never- theless, he has uttered some very handsome compli- ments to New-England, at different times; and when he was in Boston a year or two since, the people of this respectable metropolis fell down before him, as in old times the children of Israel did before a golden calf.—*Boston Times.*

Example to Christians. When the Bey of Tunis decreed the abolition of the slave trade throughout his dominions, he, at the same time, gave liberty to all his own slaves!

From the N. H. Baptist Register.

Baptist Anti-Slavery Convention,

Held in the Baptist meeting-house in Jeffrey, N. H. July 13, 1841.

The Convention was organized by choosing bro. Mark Carpenter, of Keene, President, and bro. N. W. Smith, of Fitzwilliam, Secretary.

On receiving the names of those who wished to enroll their names as members of the Convention, it was found that ten Baptist churches were represent- ed by their pastors and delegates.

The committee of arrangements reported the fol- lowing resolutions, which were unanimously adopt- ed:

Resolved, That in our opinion it is the solemn and imperious duty of those churches which are at present in fellowship with slavery or slaveholders, to withdraw all such fellowship immediately.

Resolved, That the rejection of ELDER GALUSHA and other ministers of the gospel, and especially the exclusion of all representatives from the 20,000 Baptists of Maine, from the Board of Missions of the Triennial Convention, at its late session in Bal- timore, expressly in consequence of their adherence to the doctrines that we hold to as abolitionists, is an outrage on the free principles of the Baptist de- nomination, a wrong done to the good cause of mis- sions, an alarming indication of the galling power that slavery has obtained over the churches of this country; and that this body request the New-Hamp- shire Baptist State Convention to forward to the Secretaries of the Triennial Convention their pro test against an act so abhorrent to the principles of the Gospel of Christ.

Resolved, That having learned there are breth- ren, whose services may be obtained as missiona- ries to the heathen, who are known as advocates of immediate emancipation, we affectionately call on such brethren to report their names to the Corres- ponding Secretary of the American Baptist Anti- Slavery Convention at Worcester, Ms., and indulge the hope that the churches will furnish the committee with the means of sustaining such missionaries in an appropriate field.

Resolved, That the recent visit to the free States, of Elder Jonathan Davis, of Georgia, his discussion while here, and especially his advocacy of the di- vine right of slavery, and his letter published in that State, (copied into the N. H. Baptist Register of the 8th inst.) has served to strengthen us in our convic- tion, that a great part of the support of slavery is now to be found in a portion of the churches at the North, and that therefore, there is enough for abol- itionists to do, without going to the South.

Resolved, That we learn with pleasure, that our brethren in New-York and Vermont are about hold- ing Conventions in view of the crisis which SLA- VERY has brought on American Baptists, and that we hope similar Conventions will be held as soon as possible, in this State, and in all the free States of the land.

Resolved, That the scheme of the American Colonization Society is abusive in theory, and inju- rious in its practice on our enslaved brethren, and nominally free people of color: and inasmuch as ef- forts are now making to revive the scheme among the churches in New-England, we would solemnly warn them against it, and earnestly entreat them not to afford it any aid whatever.

Resolved, That we request all the anti-slavery Conventions to take immediate measures to ascer- tain the views of those missionaries now in the field, with regard to the *sin* of slavery, and the duty of *immediate emancipation*.

The meeting was deeply solemn, and characteri- ized by great harmony of feeling.

N. W SMITH, *Secretary.*

From the Pennsylvania Freeman.

Ecclesiastical.

Isaac T. Hopper, James S. Gibbons, and Charles Marriott, as the readers of the Freeman are all aware, have for some time been under dealings by the Monthly Meeting of the Society of Friends in New York. The charge against them has been that they were 'engaged in the publication of a paper calculated to promote disunity among Friends,' That is—as we understand it—they were officially connected with a society which publishes a weekly newspaper, the object of which is to advocate the emancipation of the slave, and rebuke the spirit of oppression wherever it may show itself, without re- spect to sect or party. It was in the exercise of this latter function that this paper, and these friends in- directly connected with it, have come under the ban of the New York Monthly Meeting's displeasure.

From the flimsy ground of this prosecution, and the manner in which it has been conducted, much has not been expected, either from the clemency or justice of the prosecution; but we imagine that few have anticipated the issue to which it has been finally conducted, and which, as faithful chroniclers of what- ever interests our cause, it is our duty now to record. *Isaac T. Hopper and James S. Gibbons have been dis- owned.* The case of Charles Marriott, owing to the absence from the city of one of the members of the committee, was deferred; it is expected, however, that he will share the same fate.

We know not how this transaction may appear to others, but to us, the excommunication of such men as Isaac T. Hopper, James S. Gibbons, and Charles Marriott, seems like removing so many of the prin- cipal pillars from the support of an edifice. Such a procedure can only promote the cause it was de- signed to injure, and rebound upon the heads of those who perpetuated or sanctioned it.

Perhaps the

From the National A. S. Standard.

The Third Party.

Of the candidates set up by the third party, very little is known of qualifications possessed by them, beyond that of being abolitionists. I repress the rising smile, as I recall their names. Without intending any disrespect, I must be permitted to say, that no proof has come to my knowledge of their being suitable men to fill the high offices of the United States; but I will do them the justice to say that they are too respectable for their present absurd position.

There are, and always will be, until the period of our final success, many men in the community, who *would* join in demanding of their party a condition acceptable to abolitionists, but who would *not* vote against their party, for a separate abolition candidate. Is it not obvious that the votes and influence of this class,—who form a middle term betwixt anti-slavery and pro-slavery, and as such are exceedingly important to our cause,—would be utterly lost by the operations of an anti-slavery political party? These men I do not call abolitionists; but they are in general, men, who have commenced that process, through which most men must go to become abolitionists; and consequently the class will not only exist, but become more and more numerous at every stage of our progress. In pursuing the old plan of political action, we place no impediment, but smooth the way to their becoming more sympathetic and allied with us. By a third party, we cut them off. With their respective parties, and with a bias, perhaps secret in our favor, they would render us incalculable service; but they neither would nor could render us any service at all as a separate political party.

I am not aiming to state all the objections to an anti-slavery political party, but to call attention to a few, which appear to me not to have been mentioned, or not to have been duly considered heretofore. One of these, though in my opinion the least, rests on considerations of economy. The time, expense, and drudgery, attending the details of the organization and management of any political party are very great. Even if it were admitted that such a party would do good, and not evil, still it would be a question whether the same amount of means might not be better applied to a large and comprehensive system of effort; especially if it were one necessarily drawing *after* it all desirable and profitable political action. Our moral agitation is precisely such a system. If I am not misinformed, the expenditure of money and labor in printing and distributing votes and circulars, corresponding, travelling, &c., in support of the abolition candidate in the Massachusetts district already referred to, was by no means small. No intelligent abolitionist, acquainted with the case, now questions that it was worse than thrown away. That discerning and eloquent advocate of the slave, Wendell Phillips, who was familiar as a lecturer with the state of the district before and after these occurrences, declared that it was greatly injured as a field of anti-slavery labor.

It will aid us in forming a just estimate of the character and value of the third party scheme, to advert a little to its origin. I have said that up to 1838, abolitionists were unanimous in favor of that plan of political action which I have commended. All agreed that it would be unwise to bring forward candidates of our own. All declared, and none more emphatically than the Executive Committee of the National Society, the same members of which have now become the movers and leaders of the third party, that our duty and policy was not to fight political parties, but to endeavor to reform them; that to give our votes to suitable candidates, when they offered such, and withhold them when they did not, could offend none, but would conciliate, and gradually draw them into harmony with us; that thus it would become the interest of the national parties to consult our wishes; that on the contrary, if we arrayed ourselves as a political party against them both, it would become the common interest of both to crush us; that in the one case, though comparatively few in number, we should, as holding the balance of power, be strong and respected—but as a separate party, weak and contemptible. Could views be more sound and dispassionate than these? We might refer to many deliberate and solemn declarations to this effect, issued by the Committee of the American Society, when Birney, Wright, Stanton, Leavitt, Phelps, &c., were members and agents. How has so great a change come over them?

Of what importance was it that Garrison, and a few other brethren, held opinions on other subjects as unpopular as abolition was at the beginning? They had a perfect right to hold such, or any other opinions, and to express them when and where they pleased; though, in point of fact, with admirable keep such discussions out of anti-slavery meetings, even when Wm. Goodell, and others, in the zeal of opposition, were earnest to bring them in.

The desire to get rid of Garrison was doubtless strong in the minds of many, long before any open disunity appeared among us; for he was not calculated to render the anti-slavery cause popular with the multitude, and he stood very much in the way of its coming under the complete control of the clergy, like most other benevolent societies. He was therefore advised by some to withdraw, as a means of advancing the cause. Had some old Bunker Hill officer with his troop, all enlisted to serve during our Revolutionary war, been known to entertain and utter the opinion that men fighting for equal human rights were guilty of gross inconsistency in holding slaves—and had Washington in the Jerseys advised all such to desist, because the principles of the Revolution were not permitted to go the whole length of their opinions—and because such opinions would be unpopular with some influential men—he would have been about as wise, and faithful to his trust as the American Executive Committee.

As the odious minority would not desert, it was thought best to exclude them by a new construction of the anti-slavery Constitution. It was said, 'the Constitution of the Anti-Slavery Society requires us to use *all* lawful means; voting at the polls is a lawful means; therefore every abolitionist must vote, or he is virtually no longer a member.' This principle, solemnly announced, and inculcated throughout the country, took many minds by surprise, and its plausibility led them captive. Mr. Birney's name had weight with some, as legal authority. As though the articles of a free and popular association, penned in a sudden and common sense manner, without weighing, knowing, or caring for the legal effect of every word, would bear the astute and hair-splitting interpretations of the bar!

All laws either enjoin or *restrain* something; the clauses in question are of the latter character. They do not command us to do all which is lawful, but simply to *do nothing unlawful*. It was a pledge of peaceful and subordinate intentions, which the Philadelphia Convention (watched as it was with a jealous and ferocious hostility) thought proper to give for the satisfaction of respectable men, and the disarming of ruffians.

It is *lawful* to go to the South and deliver anti-slavery lectures; for preaching to the *masters* is not prohibited by law in any State. It is *lawful* to go to Louisiana, and toil 20 or 24 hours, in place of the broken down slave. It is *lawful* to go and make effort to save the negro mother from the red scourge for her unfinished task. It is lawful to do a thousand similar things, which we cannot stop to enumerate, and which are clearly not the *duty* of every abolitionist to do.

Mr. Birney would probably say that he could serve the cause better by avoiding these modes of action, though he would admit them to be lawful. We readily grant his claim to judge for himself; but we ask in turn that he will leave other judgments and consciences equally free, and not attempt to limit or bind them, by a construction erroneous in principle, intolerant in spirit, and too hard to be carried out in his own practice. I would respectfully urge any abolitionist who was taken in by this sophistry, and who now perceives it to be erroneous, to come forth and magnanimously acknowledge it.

About the same time that this new constitutional doctrine was broached, the idea was started that the anti-slavery associations and moral suasion, had finished all they could to advance the cause. The inference was that we must one and all betake ourselves to third party agitation, and the omnipotence of the ballot-box. Our political brethren forgot that societies were '*lawful* means,' and therefore their own construction bound us to use them, however little good they might do.

It being thus solemnly settled that every abolitionist was bound to vote, a third political party was alleged to be necessary; because without it, many abolitionists would continue to go with their party, and thus, in effect vote to sustain slavery. But who does not see that this must be the case, to more or less extent, if a third party *is* in the field? Some, who really think themselves abolitionists, will be just as liable as ever to be drawn by *their* predilections on other subjects into the maelstrom of party excitement.

A third party, even if there were no opposition to it in our ranks, would never show our whole strength in the result of an election. Our progress and importance would be constantly misunderstood and underrated.

We should feel ourselves disheartened after every vain political effort, and have to come back to the moral ground, as the giant touched his mother earth to recover strength.

As an anti-slavery political party, we could never carry even our own party with us; on the old plan we should often carry the national parties, and be cheered from time to time, by glorious victory—victory emphatically our own.

I entreat the friends of our enslaved countrymen to review this subject, and revolve it again and again, before they persist in a scheme, which to a large majority appears fraught with unmingled evil. Is not this wide division in our ranks, a reason why they should pause? At the last election, the political press throughout the country set the few votes given to Mr. Birney by the side of the million and some hundred thousand given to Harrison and Van Buren, and sneered at them, as the sum total of abolition strength. Are they willing to expose our cause, once so high and hallowed in its moral preeminence, to this constantly recurring contempt? Are they willing to soil and tear our pure standard, by carrying it through the dirt and draggle of every political *melee?*

In the name of God! s image trampled in the dust, we entreat them to examine carefully and reflect well, before they give their influence to modes of action so utterly pernicious to the cause of freedom and humanity.—D. L. C.

From the Pennsylvania Freeman.

The Hon. Edward Everett.

The following is copied from the New York Express:

'That there is doubt of the confirmation of the Hon. Edward Everett, we are surprised to learn! and on the ground of abolition! There is a fair probability that the nomination will not this session be acted upon. Are Southern Senators mad? What has Edward Everett's name to do with abolition and anti-abolition? Why mingle up this matter with a minister to England, any more than the color of his hat or the cut of his coat? Who that knows Edward Everett, doubts that he will maintain the honor and dignity of his country and his *whole* country, no matter what his party, or in what part of the country his *home?* We beg the Whig Senators to mix up no such extraneous matters with the discussion of Executive nominations. Leave that to the firebrand throwers who traffic in political abolition at both wings of the Union. Sure, the South can claim no more than it has of foreign appointments for it has about all. No such motive can be at work, can it? The minister to Austria comes from a slaveholding State. The minister for Russia too. Nearly all the new *charges* also!—Let us have none of this sectional opposition, founded upon none but imaginary grounds. The Richmond Enquirer itself, will, in its sleeve, laugh at such infatuated opposition. Who ever heard the like before?'

We had learned from other sources that there is great doubt, as to the confirmation of the appointment of Edward Everett, as minister to England. Had the editor of the Express been an attentive observer of the conduct and actions of the South, we think he could hardly have felt surprise on hearing such intelligence from Washington. He must certainly have forgotten the cruel abominations, and outrageous invasions of law which have been practised and repeated there during the last few years. Though it is not at all strange, that the *North* should so soon have overlooked acts of atrocity, to the enormity and turpitude of which her citizens were callous and insensible, at the time of their occurrence. When we call to mind the Vicksburg murders—the St. Louis tragedies, including the murder of McIntosh, who was consumed by a slow fire whilst tied to a tree, and which was sanctioned by the whole community, as the Judge of the District advised the grand jury not to find a bill of indictment, against the participants in the outrage—the illegal sacking of the Charleston Post-Office—the administration of Lynch law throughout several of the States, in which northern citizens were severely injured—when these and numerous other appalling events rise in our recollection, we are prepared to hear and believe, that Southern Senators will do any thing, and countenance any thing, however diabolical, that will gratify their vindictive and malicious prejudices.

Although the rejection of Mr. Everett will be trifling in comparison with other acts, some of which should it take place, may have some influence in awakening the North to a sense of the degrading servility which has so much characterized her conduct towards her Southern neighbors. We have shown our *loyalty* to the South, in our nothern mobs, our northern pro-slavery meetings, our northern vindications of slavery in the way of resolutions and of printed volumes, and in our readiness to surrender the right of free speaking and free printing. And what have we gained by all this? Nothing, but the imposition of a heavier and tighter yoke.

Suppose Mr. Everett should be rejected because he has responded to the voice of truth and duty, so far as to entitle him to be ranked among abolitionists, what next may follow? Suppose he should visit South Carolina? If Mr Preston tells the truth, it would be over with him. In the winter of 1838, Mr. P. declared in the U. S. Senate, 'Let an abolitionist come within the borders of South Carolina, if we can catch him, we will try him, and notwithstanding all the interference of all the governments on earth including the Federal government, we will *hang* him.' This and more than this was spoken in the Senate, and published in many Northern journals without one word of censure or rebuke.

But we cannot forego the opportunity to express our sincere regret at the probability of the United States losing the services of such a man as Edward Everett, as minister to the court of St. James. He seems to us admirably qualified for a successful diplomatist. And when we heard of his nomination, amid all that calls for a nation's humiliation, we felt in this as if there was something to excite a nation's pride. But no; *our* Southern task-masters cannot grant us even *this reasonable* indulgence.

Mr. Everett has long been known to the public as a gentleman possessing an intellect of the highest order, admirably cultivated, and a character for integrity surpassed by none. While in Congress he was distinguished as a ready and skilful debater, rich in eloquence, and profound in argument. The productions of his pen have been various and extensive, and every one familiar with them, unless blinded by Southern cupidity or Southern prejudice, would esteem them as valuable acquisitions to our literature, and feel proud of them as trophies of American genius.

Runaway Slaves.

An account was published recently of the brig Mentor, Capt. Trefethen, which sailed from Norfolk for this port, having put back, after being seven days at sea, in consequence of discovering a slave who had concealed himself on board. The Norfolk Herald, which published the first account of it, speaks in terms of high commendation of Capt. Trefethen for returning to deliver the slave to his owner, and suggests that some valuable memento of the public feeling towards Capt. T. should be presented to him on his next visit to that port, and proposes 'that a subscription be set on foot and a collection made, for the object suggested, and that such an offering be made to Capt. Trefethen, as shall be worthy of a community who entertain a proper sense of their own rights and a due appreciation of his conduct in supporting them. Capt. Trefethen and the brig Mentor, which he commands, hail from Portsmouth, N. H.'

The penalties for carrying away a slave are very severe in Virginia: as it may be of importance to masters of vessels from the north, we copy from the Herald the substance of the law, which is as follows:—

'The master of any vessel or steamboat who shall carry out of the Commonwealth of Virginia in his vessel or steamboat, *whether with or without his knowledge*, a fugitive slave, is liable not only to imprisonment in the Penitentiary as a felon, but to the owner of such slave, to double the value of the same, and costs of suit; and also for a fine of five hundred dollars to any one who may give information of or discover such slave on board. And the vessel or steamboat in which such slave is discovered, is liable to attachment and sale, for all penalties denounced against the master, no matter to whom she belongs.'

Mr. Webster, on Tuesday, was thrown from a carriage, near the eastern portico of the capitol, by the horses taken fright, but received no material injury.

From the Christian Freeman

Why not go to the South?

Mr. Rayner, of North Carolina, in his speech in the U. S. House of Representatives, June 15th, 1841, puts it forth as a serious argument against the sincerity of abolitionists of the North, that they do not go personally to the South, and preach their doctrines to the people there. And he refers to the conduct of Jesus and his apostles, who would expose themselves to martyrdom for the sake of the truths they had espoused.

Now all this will do for declamation. But who can point out to us the instance where an apostle of Christ went into any town or city for the *sake* of martyrdom? Which of them rushed into the jaws of death purposely, or visited a place with the certainty of being put to death without the possibility of delivering their testimony to the people? True, they labored where they knew there was danger; but their hope was that they might find a field for effective and useful labor; and such field they did find. When St. Paul visited Thessalonica, he did not go to meet a previous declaration from the multitude, countenanced by the civil authorities, that his head should be taken the instant, or before he should open his mouth. He preached openly in the synagogue from sabbath to sabbath, and gathered a church of believers. At length, a night mob was gotten up, which beset the house of Jason, where Paul lodged. And why did not the apostle, for the sake of martyrdom, throw himself into the midst of the infuriated mob, and go at preaching to them? He did not commit this sin of rashness. He was secretly conducted away by night to Berea. There he preached openly, and made converts, until the Jews of Thessalonica sent men down to that place, and raised a riot. Then the brethren sent Paul away, as if he would go to the sea, but they took him to Athens. A cowardly fellow, that Paul! as Mr. Rayner would have it.

Now, the circumstances under which an abolitionist would go to the South as a public lecturer, are vastly different from the circumstances of apostolic visits to the fields of their labors. The people of some of the southern States have advertised, by large bounties, for the heads of certain leading abolitionists, and they have notified us that our appearance among them with the espousal of our sentiments, will be the forfeiture of our lives. The letter which we last week advertised, from a clergyman in Alabama, assures a ministering brother that 'instant death' should be the penalty of his temerity, should he come there with his anti-slavery doctrines. Surely, there is no christian patriotism in going purposely to be shot down like a wild beast, or caught and strangled, and thrown into the ground in secret, with no opportunity to speak a single word of exhortation to the people. Nor is there an imperious need of our rushing into the jaws of death, since the constant intercommunication, by the press, and social and business intercourse, between the North and the South, is carrying our sentiments to our southern neighbors. Our labors do reach them;—they have reached Mr. Rayner; and he felt their galling weight when he was uttering his speech.

P. S. At this moment, a little sprightly man, who has always something good to say, steps into our office, and, looking over our shoulder, says, 'When a house is on fire, why do the firemen stand off and work with their engine? Why do they not rush personally into the flames?

From the Pennsylvania Freeman.

The Society of Friends.

We extract the following notice from the Ledger, of the expulsion of Isaac T. Hopper and James S. Gibbons, from one of the branches of the Society of Friends in the city of New York.

We fear that there are some persons in the Society of Friends, as in most other Societies, who, though they may, in the language of the Ledger, discountenance all pragmatical interference with the legal and constitutional rights of their slaveholding brethren at the South, are very ready to countenance a very pragmatical interference with those rights of their colored brethren of the South, which are higher than all constitutions and laws. A Friend who will not train, although the constitution and law require it of him, and who will yet, by his acts, his conversation, and votes, sustain the robbing of a man of his liberty, because the constitution and laws have sanctioned it, has more regard, as we think, for his own rights than the rights of others.

Such Friends may, in the language of the Ledger, 'be the last people to meddle with the (pretended) rights of property' of the slaveholder, while they are yet willing to countenance the plundering of his victims of all their rights of property, and of [illegible] one who, influenced by a high regard for the rights of property, assists a robber or a pirate to retain goods by force against the claim of the rightful owner.

Quakers vs. Abolition. We learn that the Society of Friends in New York have expelled some of their prominent members, in consequence of their being, either directly or indirectly, connected with an abolition journal. This seems rather singular, as we had supposed that the Friends were favorably inclined to the abolition of slavery; and we know that some of their distinguished preachers are leading abolitionists. But many of their members are highly respectable merchants extensively engaged in southern trade, and we are informed that they are determined to discountenance all pragmatic interference with the legal and constitutional rights of their brethren at the South. The Quakers have a great liking for peace and quiet, and have always been distinguished for minding their business, and permitting others to attend to theirs, and would be the last people to meddle with the rights of property. We understand that some more of their members have been arraigned before their judicature, but whose trial is not yet finished. It is the *Hicksite* portion of the Society that we now speak of. We believe that their spiritual courts are held in private—of course the debates are not made public. Their manner of conducting such trials is peculiar. The accused is not allowed to be present, but all communication between himself and his judges is through a committee, and he is not permitted to have counsel to address them. From all accounts, the Unitarians of Boston, where Mr. Pierpont, the temperance advocate, is on trial, and the Friends in New York, where abolitionists are arraigned, have their hands full. So goes the religious world.

From the Morning Star.

Slavery in the M. E. Church.

There seems to be one kind of oppression upon which I have seen but little written. Slavery annuls a man's conscience, or makes him yield it up to his superiors. The kind of slavery we aim at here, exists as much in the free as in the slave states; and is exercised over a portion of the *ministers* and officers of the M. E. Church. The Bishops are pro-slavery men, the elders ditto, and the preachers in charge the same. The reason for this, is as follows: At their annual Conferences, they will get up the abolition question in some shape, and get a decision. They see who are on the pro-slavery side of the question, and the Bishop proceeds to appoint the elders and preachers in charge, of the pro-slavery party. The preachers in charge appoint the stewards and class leaders of their own party. The preachers that are abolitionists, are put on the circuit under the pro-slavery senior preachers. So the ministers, stewards, &c., know they *must* give up their consciences, or their offices. The preachers *must* be pro-slavery men, or be put under them that are so. How most obsequiously this church bows down to the shrine and dictation of slavery. Will not the withering curse of God follow this church? M. W. A.

Who has aided the slaveholder in building his negro-prisons at the seat of government? The Northern tax-payer. Who has sent back his slaves, when they had runaway? The Northern freeman. Who has stood ready, 'armed and equipped,' to quell the insurrection of his negroes? The Northern soldier. Who has purchased his corn, cotton, and tobacco, at an advanced profit? The Northern merchant. Who has clothed and shod his vassals? The Northern manufacturer. Who has built his coach, chair, or calash, and furnished the parlors and drawing room of his mansion? The Northern mechanic. Who has put into his hand the weapon of death, by which he keeps his slaves in awe, and armed his overseer and man-stealer with manacles, fetters, branding irons, and scourges? The gunsmith, locksmith, blacksmith, and whipmaker of the North. Who has stood at his right hand on the floor of Congress, to aid him in applying the gag to the mouth of freedom, and trampling upon the right of petition? The Northern Representative.

Health of Newport.—Only one death occurred in this place during the whole month of July.

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, AUGUST 27, 1841.

Right and Wrong among the Abolitionists By John A. Collins.

This pamphlet, and a most able one it is, was called forth from the representative of the American Anti-Slavery Society during his mission to England. On his arrival there, he found the cause suffering from the unfounded charges brought against the American Anti-Slavery Society, and from the misrepresentations so industriously circulated by Mr. Birney and Mr. Stanton. It was thereby rendered necessary for him to repel these charges, and to open the eyes of English abolitionists to their falsity, and to the actual *position* of those who had invented them, as enemies of the cause. In addition to the weight of reproach which faithful adherence to the anti-slavery principles brings upon a man, he had now to suffer the natural consequence of his extraordinary energy and activity in defending them. He had now to become in a peculiar manner the mark of mean-minded malice: for the mean man ever indulges a hope that if he can put down the headmost advocate of the truth he dreads, the whole column will reel backwards. The appendix, therefore, is in part devoted to the refutation of charges intended to ruin him personally in the opinion of British abolitionists, and thus to throw discredit on the American Society, by declaring its representative to be unworthy.

It is difficult, to be sure, for those who have been absent from the scene of any action, to see or say what its exigences require: and it may be that English abolitionists are more gullible than American ones have been willing to suppose. But the latter will all find it difficult to be convinced that there existed any necessity that a man so widely known among them, so greatly beloved, and so entirely trusted as Mr. Collins, should take any pains to defend himself from the impotent efforts of malice that were put forth against him from this side the water, during his absence. But all who are disposed to blame Mr. Collins for taking too much notice of Mr. Colver, Mr. Torrey and their likes, should reflect that the hereditary abolitionism of the British and Foreign Committee is not equal to standing by the cause in its struggle with American despotism. Their weakness dreads commingling with abolitionists of the first proof. The members of that committee consequently feel ashamed of their conduct towards the American Society, and eagerly seize upon any thing thrown them, from this side of the water, in the hope that it may injure them.

This pamphlet contains nothing that will be new to any of the American abolitionists, but it is an exceedingly well condensed history of the events that have taken place under their own eyes, and is a book that every abolitionist ought to possess. It may be called the excess of a good thing—the fruit of a virtue—but it is, nevertheless, a failing in the abolitionists, that in burying in oblivion the wrongs they suffer at the hands of their foes, they try to put out of their minds also those memories and experiences which should be kept alive and dwelt upon, as a light to direct their steps in future. Though the Englishman will receive valuable information from these pages, to the American they will seem like his own memory in point of the cause, and the events in which he has participated, and they will be most useful as a monitor, now that there are symptoms of a wish to coalesce, without repenting, on the part of the seceders from the cause. The blindness that *wont see* is convicted in its prejudice and wrong feeling by such an amount of irrefragable testimony as is here presented.

The whole is introduced by a letter from Harriet Martineau. To allude to this letter at the end of other matters with a mere remark, is to do it injustice. It is not a mere letter. It is one of the noblest acts of life, that of taking one's stand by the aspersed friends of an aspersed cause, even though the principles are one's own. This was just the moment for the 'timid good' even 'to stand aloof.' But there is [illegible] goodness. This faculty of insight that she possesses—this power of seeing through pretence, into the actual causes of conduct—this power of looking into a mass of complicated machinery and discerning at once the handle that moves the whole,—is one of the rarest gifts, because it can coexist only with the rarest degree of self-sacrifice.

It can never be possessed by a mind full of the vulgar horror of hot water, which characterizes the world's scalded children, and makes them think their own skins of more consequence than a world's salvation.

This letter of Harriet Martineau's is so clear and heartfelt, that it insures attention to the work it prefaces; and which merits, and is receiving a wide circulation. The American Society would do well to issue it as the next number of the Anti-Slavery Examiner. It will be the most useful number they have yet published, for it is more important to have constantly before the mind, a clear view of the real, and nearest obstacles to the anti-slavery cause, than the pretended or the distant ones.

Old Middlesex Awake!!!

We would urge upon the true and tried friends in and about Middlesex County to attend the adjourned meeting of the Middlesex County Anti-Slavery Society, to be held in Groton, on Tuesday, the 31st inst. The questions to be discussed (*vide resolutions, in another column*) cannot fail to be deeply interesting to every one who is resolved, let come what may, to find out and expose every thing which stands in the way of the bondman's redemption.

Phillips, Collins, Pilisbury and Frederick Douglass, recently a slave, and other speakers will be there. Mr. Douglass, the colored man, speaks with great power and pathos. He states his history and the workings of slavery upon his own mind with great eloquence. Let no effort be spared by the friends in Middlesex County to secure a large audience.

Non-Resistance Anniversary.

The New-England Non-Resistance Society will hold its third Anniversary in Boston, on Tuesday and Wednesday, the 21st and 22d of September. All interested in this onward enterprise—all who are opposed to capital punishments, to taking life in any case—all who are opposed to war, and in favor of loving, instead of killing, enemies—of beating swords into ploughshares and spears into pruning-hooks, are invited to attend and take part in the discussions. The occasion will be one of deep interest. The progress of our principles, on both sides of the Atlantic, has been marked and most encouraging. The day may be nearer than any anticipate, when the children of a common Father shall cease to devour one another. The policy of surrounding human life with deadly weapons, in order to secure it, is beginning to appear to many no less absurd than wicked—like making, selling and drinking rum, to save from drunkenness. Thousands are refusing to comply with the barbarous militia laws requiring human beings, under pains and penalties of fines and imprisonment, to study the science of human slaughter. Thousands are asking,—can a man, who believes that all war is wrong, hold a military office, or help elect others to it? The principle and its applications to church and state will be freely and fully canvased. Non-resistance concerns humanity, and ere long every human being will take an interest in it.

Christian Beneficence.—In the West Indies, a congregation of 800 persons, the slaves emancipated three years ago, some of them receiving assistance, and all of them *field-laborers, on the lowest wages*, have raised during the last year, £800—nearly *four thousand dollars*; besides supporting Sunday-schools and day-schools, and the preaching of the gospel on twelve plantations, to three thousand souls!

World's Convention.

It is expected that during the week of the non-resistance meeting, on the 21st and 22d of September, a meeting will be held, to deliberate on further measures to call a World's Convention, to discuss the subjects of human rights in all their bearings. Interesting information respecting this contemplated Convention will be then given. Much interest is manifested on the subject in this country and in England. Does humanity call for such a Convention? Is it practicable? When and where shall it be held? The best way to organize and perpetuate it? These questions will come up for consideration at the meeting in September; and all who feel interested in organizing a human rights Convention for the world, and have any suggestions to make, are invited to attend.

The resolution under which the Committee to call the Convention was appointed last spring is as follows:

'Resolved, That a Committee of twelve be appointed, with power to add to their number at discretion, to call a World's Convention, to consider the subject of human rights in all its bearings—what they are—the present condition of mankind in respect to them—the causes of their violation—and the means of their restoration and protection.'

The names of the Committee are—Wm. Lloyd Garrison, Lydia Maria Child, Nathaniel P. Rogers, Maria W. Chapman, Robert Purvis, Lucretia Mott, Wendell Phillips, Henry C. Wright, Samuel J. May, Wm. Bassett, Edmund Quincy, Chas. B. Burleigh.

Edward Everett.

It is reported that the nomination of this gentleman as minister to England has met with violent opposition from the Hotspurs of the South, on account of his being, (as they say,) an abolitionist. This proscription, so outrageously insulting to the free States, is indignantly rebuked by presses which seldom speak of abolitionists, except to abuse them. Such is the injustice of the act, that even a *Stone* thus cries out through the New-York Commerical:

Momentous Issue. It is neither the veto—deeply as we deplore it, and unsound as we believe its doctrines—nor yet the loss of the bankrupt law—that presents the most important subject for contemplation at the national capital. There is a question arising of far higher moment to the interests and durability of this Union, to which we would invoke the public attention, and especially that of our southern political friends at Washington, ere it be too late.

It is not permitted us to know precisely what transpires in the Executive sittings of the Senate, until the injunction of secrecy is removed by the Senate itself. Still, the veil is occasionally lifted in part, so that glimpses of what is going on, are allowed to be caught. By this means, it is no longer a secret that opposition has arisen to the nomination of Hon. Edward Everett as Minister to England; to Gen. James Wilson, as surveyor general of Iowa; and to the Hon. Joel Eastman, of New-Hampshire, for a local office in that State, on the ground of the abstract opinions entertained by those gentlemen, or supposed to be entertained, touching the institution of slavery. And in this course, it is reported, the whig Senators from the slaveholding States have joined the opposition, so that, by a majority of two, the nomination of Mr. Everett has been laid upon the table, with a view to its being withdrawn by the President!

It is not pretended, we believe, that these gentlemen are abolitionists, in the modern offensive sense of the word. Indeed, Mr. Everett lost his election as Governor of Massachusetts, two years ago, because he would not subscribe to the dogmas of that faction. But, even if they were, that fact could form no sound objection to their appointment to the stations to which they have been nominated by the President. As American citizens of unblemished reputation—of high moral and intellectual worth—they would, nevertheless, be entitled to all the rights and privileges of citizens; and, so soon as a demonstration is made in the Senate of the Union, for their disfranchisement on that ground, an issue will be raised which it becomes our fellow-citizens from the slaveholding States to weigh well before they allow it to be presented.

The readers of the Commercial have no need of being informed at this day, that we are not abolitionists in the sense of the term that has become so deservedly odious; that is to say, we have no idea ourselves of interfering or of encouraging others to interfere with the rights of the southern States, in regard to those peculiar institutions respecting which they are so sensitive, and the *enjoyment* of which is guaranteed them by the Constitution. Upon this naked question, public opinion in the free States is sound—a fact of which the South ought long since to have been satisfied.

But let the people of the South, of all parties, pause, before they ask more of us, or push us farther. Let them not, because we are ready to support, and even *defend* them in all the rights secured to them by the Constitution, presume farther to require that we shall become the *advocates* of slavery. Let them not require of us to believe in the *humanity of slavery*, or in its *advantages as political economists*, or in the *righteousness of the traffic in human flesh*—in the bodies, if not in the souls of men!

Let the people of the South—let their Senators and representatives in Congress beware, we say, of making such an issue with the North. And we now call upon the Senators of the free States, as one man, —we care not for party upon this question,—at once to take ground upon this issue, if presented. We call upon the Senators of Massachusetts, Vermont, Maine, Connecticut, Rhode-Island, New-York, New-Jersey—to meet the question, if presented in the case of Edward Everett: and, should he be rejected upon the ground indicated, by an unhallowed union between the whig Senators of the South and the opposition,—let the whig Senators from the North see to it that no foreign minister be appointed who is a slaveholder! God forbid that such an issue should be presented; but, if forced upon us, we trust it will be met as FREEMEN ought to meet it.

An 'Abolition' Picture.—Mr Haydon, the celebrated painter, has just brought out a picture representing the Anti-Slavery Convention, or World's Convention held in London on the 1st of June, 1840. The picture will be mobbed if brought to America.—*Times.*

Not exactly. There was scarcely enough true 'abolition' in that Convention to raise a mob even among *slaveholders.*

☞ The triumphant refutation of the base and false insinuations which have been made touching the moral integrity of bro. Collins is highly gratifying. No *honest* MAN ever doubted his honesty. It required a corrupt *priest*, by 'evil surmises,' basely to insinuate the contrary. [See Report of Board of Managers of Mass. A. S. Society, next column.]

'The Disciple.'

Mr. Editor:

Permit me to call the attention of your readers to a little paper, the first number of which has just been issued, called 'The Disciple.' The position taken by its editor is greatly in advance of that of any other paper with which I am acquainted. His object, as he himself states it, is, 'To advocate the Bible standard of Christianity in its simplicity and redeeming power; to vindicate it against the spirit of the world and the libel of false profession; to gain true disciples to the Lord Jesus, and to help in their perfection in love to God and man, as the true qualification for life, death, and heaven; and to warn the false professor against his sand-built hopes.' He professes to advocate 'primitive faith and devotedness—temperance in all things—non-resistance, union of all believers, without distinction of sect or condition—no fellowship of apologists for slavery or other sins—publication of the gospel in all its branches to all men—a spiritual church, the living members of Christ by living faith—a ministry, heaven-called, heaven-directed, heaven-qualified, heaven-sustained.' Its 'terms' are 'gratuitous—freely you receive, freely give, for its support and its free gift to others—to scatter it as salt and spread it as light.

Friends receiving this paper are invited to make donations to its support, and for its distribution as they are able and disposed.' Contributors may order papers, directed or distributed as they wish.

Contributions and orders for the paper may be forwarded to the editor, Enoch Mack, Dover, N. H., or to Dow & Jackson, Boston, Mass. The Disciple will be issued as fast as means are furnished; and a statement of donations and expenditures will be given in each number. Will not the friends of pure religion and christian reform rally, and support this, the first paper which has been established devoted to the maintainance of all the great principles of liberty and christianity? The editor has long been known as a faithful and uncompromising abolitionist. W.

To the Massachusetts Anti-Slavery Society

The Board of Managers respectfully Report, that on the 19th day of July last, a Committee of the Board was appointed to audit and report upon the accounts of John A. Collins, the General Agent of the Society, consisting of Messrs. Francis Jackson, Samuel Philbrick, Ellis Gray Loring, Henry G. Chapman, and Samuel E. Sewall.

Their report was made to the Board on the 6th inst., in the following words—viz:

'The Committee of the Board of Managers of the Massachusetts Anti-Slavery Society who were appointed to audit and report upon the accounts of John A. Collins with said Society, Report, that they have attended to that duty, and find said accounts to be correctly cast and satisfactorily vouched; and that the balance due Mr. Collins from the Society is one hundred thirty-three dollars and 48 cents. The Committee also report, that Mr. Collins has a further claim against the Society for four hundred and seventy dollars and 41 cents, for monies remitted by him to agents, &c. As he was not able to obtain the vouchers for these payments in season for the present settlement, your Committee have not allowed the charges. Your Committee have, however, no doubt of their correctness, and they will be allowed in full as soon as the vouchers are received, in which case his claim against the Society will amount to 741 dollars and 89 cents.

(Signed) FRANCIS JACKSON,
SAMUEL PHILBRICK,
ELLIS GRAY LORING,
HENRY G. CHAPMAN,
SAML. E. SEWALL.

Boston, Aug. 16, 1841.'

This Report was on the same day unanimously accepted by the Board.

The Board annex to this Report, for the information of the Society, a schedule of their liabilities and resources, as follows:

	First. Liabilities.	
For monies borrowed on a pledge of sundry notes of members of the Board, in May, 1840, and interest,		$1032
For sundry small accounts unsettled, amounting to		87
For balance of J. A. Collins's acc't,	333 48	
For sundry claims of do. suspended for production of vouchers,	408 41—741	
Total am't of liabilities unprovided for,		$2360
	Secondly. Resources.	
Balance in Treasury unappropriated,		$2
Donation of land from John C. Gore, estimated value	$600	
Deduct mortgage to obtain loans for American A. S. Society,	200—400	
Inventory of Books in Depository, estimated from invoice taken in Nov. last,	$5000 00	
This however has no available value for payment of debts, but may in time be disposed of at about 50 per cent. discount, allowing a commission of 25 per cent.—which will leave nett proceeds of about		2000
There are also unsettled book accounts, which may produce about		400
Total amount of estimated resources—		$2402
Most of which is, at present, wholly unavailable for payment of debts.		

FRANCIS JACKSON, Pres.
Wm. Lloyd Garrison, *Cor. Sec.*
August 17, 1841.

Another Withdrawal.

Danvers, (New Mills,) July 3d, 1841.

To the Baptist Church in Danvers, (calling themselves the Church of Christ.)

Perhaps there is some misunderstanding in regard to myself. I find, by looking at the books of the church, my name stands as fair as any of the members of the church; and any one, who will examine the records, will see that I am in as good standing as any of you—although I have been informed, verbally, by Mr. Dickinson, to the contrary. The case stands thus:—I asked for a letter of recommendation and dismission from this church to the church in Wenham, and it was granted me. Then some kind brother (who voted to give a letter,) advised some of the members of the Wenham church not to receive me, giving as a reason that I was an 'unwholesome member.' His story had the effect he meant it should: that a my letter was not received. Then, some time in four months after, the church voted that I should have no privilege—such as partaking of the sacrament, &c. Voted also, that 'Mr. Richard Hood is not a member of any church,' and that he 'stay away until he give satisfaction.' If I am not a member of any church, why call on me for satisfaction? I must join your church before you can make this demand. But, why do you keep my name on your books? I ask, why do you keep the name of one on your books, who is not a church member? All this I care but little about. *I now wish you to erase my name from your books*, for the following, amongst other reasons: viz. I do not want my name to stand connected with those who rob not labor for the poor slave, who is robbed of every right which God has given him. Your influence is on the side of the oppressor. There is no neutral ground: you are either for or against the slave. I know, from past acts of yours, you are on the side of the oppressor. It is the wicked slaveholder, to whom you are giving the right hand of fellowship; and, in so doing, you make your church to become a Babylon, and with the rest of the Baptist churches in the land, are one great spiritual Sodom, or 'Babylon which is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hurtful bird. She has traded in slaves and souls of men.'

Again—your vaunt of excluding three of your members, for no other offence than their fidelity to the cause of the poor slave. It was for their love for the slave that you cast them from you; thus saying to them, 'You have tormented us before the time. Is this your labor of love with them? Yes, it is characteristic of you. I have had the same shower of love poured on myself. If you thought your brethren had gone astray, why did you not try to reclaim them? Did you try? Did you make one effort? No, you did not. You were glad to get rid of them, because they were faithful to you.

Your meeting-house has been closed against the advocates of the slave, (at least, until very recently)—and one of your members was the principal agent in shutting the house. Your voice was dumb on the subject: therefore virtually saying to him, 'You have done right in shutting out those who will plead for God's poor.' Is it possible that the lights of the world, or those who pretend to be such—who call themselves the church of Christ—should be guilty of such an act? 'Oh, shame, where is thy blush?'

Again—your minister took a decided stand against one of the best advocates the down-trodden slave has, with the apparent intention of crippling his influence. And all this is right with you; and thus you

Meeting of Massachusetts A. S. Society.

At a quarterly meeting of the Massachusetts Anti-Slavery Society, holden in Millbury, county of Worcester, on Tuesday, Aug. 17, 1841, FRANCIS JACKSON, Esq. the President, in the chair. G. W. F. Mellen was chosen Secretary.

Opportunity being given, Mr. Tracy prayed.

Messrs. W. L. Garrison, E. G. Loring, Mrs. George Foster, Miss Caroline Weston, Wendell Phillips, J. A. Collins, and Rev. Mr. Peck were chosen to preside over the business for the meeting.

Samuel Philbrick, Cyrus Burleigh, and George Foster were chosen a committee on the roll and finance.

During the absence of the business committee, Mr Garrison addressed the meeting, as he observed, to those present to action, and he referred to the fact of having nearly three millions of slaves in the midst of a professedly republican government. He referred to the interest the North had in having the cruel system done away, and her right of interference, particularly as we were bound to go there to help suppress an insurrection.

On motion, it was voted, that all persons be requested to take a part in the discussions of the meeting

Miss Kelley observed, that while the committee were out, it might be interesting to hear from different individuals, in different parts of the State, in relation to the progress of the cause in their vicinity.

Mr. Ellis Gray Loring, from the committee, on business reported the following resolution :

Resolved, That it is expedient for the abolitionists of the State to commence forthwith the circulation of petitions to the next Congress of the U. S for the following objects :

1st. For the immediate abolition of slavery and the slave trade in the District of Columbia.

2nd. For the immediate abolition of the trade in slaves between the States of this Union

3d. Against the admission of any new State, whose constitution shall tolerate slavery

4th. For the recognition of the independence of Hayti, and the establishment of diplomatic and commercial relations with that country.

5th. For the abolition of all laws and provisions which require the people of the free States to participate in the sin of slavery.

On its adoption being moved without discussion, Mr. Wright objected to its being accepted in so summary a manner, as it contained some sentiments which needed discussion, particularly that part which referred to the necessity we at the North were under to defend the South in case of an insurrection.

Mr. Loring spoke at large in favor of the resolution. He said it was expected the gag that had been heretofore put upon Congress would be taken off, and that next winter the doors would be open for the reception of petitions, and that we should be prepared to go to Congress we were not faltering in our purposes, but intended to pursue them until we had gained our objects. He observed, it had often been remarked that abolitionism was dead, but like Banquo's ghost, it would not down at their bidding—it had been often cast to the earth, but like the giant of old, arose to rise the fresher and stronger for it.

Messrs. Mellen, Turnbull, Wright, Foster, and Bishop severally spoke upon the resolution.

Messrs. Mellen and Foster wished the resolution might be so amended, that it would express the idea that there was now no legal slavery in the United States, that the whole system was unconstitutional,

Mr. Foster read some resolutions which had been prepared to be circulated in New-Hampshire, which he expressly carried out this idea, and hoped Massachusetts might improve upon them.

Voted, That the resolutions be adopted as reported.

Mr. Loring, from the business committee, reported the following resolutions :

Resolved, That it is expedient for the abolitionists of this State to commence forthwith the circulation of petitions to the next State Legislature, for the following objects :

1st. For the repeal of the law of this Commonwealth prohibiting the intermarriage of persons of different colors.

2nd. For a law declaring the equal rights of persons of color in the use of the means of conveyance furnished under charters from State.

Resolved, That the Board of Managers of this Society be requested to forward blank forms of said petitions, to the abolitionists of the several towns in the Commonwealth, who are earnestly requested to co-operate with the Board in giving them a thorough circulation.

Mr. Earle proposed the following amendment to the first article of the first resolution : 'And to the repeal of all other laws, which make any distinction among the inhabitants on account of color, or any real, or supposed difference of races.'

Mr. E. sustained his amendment in some appropriate remarks, and referred to a letter from Gov. Morton, in which the wardship of the Marshpee Indians is called slavery.

Mr. Loring observed, that he had no objection to the amendment ; yet he did not think that the situation of the Indians was personal slavery, against which this Society was acting, but rather political slavery, such as may obtain under the government of the Grand Sagnor ; and, however bad it might be, he would not admit it was equally so with personal slavery ; he however would assent to the amendment.

Voted, That the resolution lie on the table, to take up the subject of finance.

Voted to adjourn till half-past 1 o'clock.

Afternoon Session.

Mr. Loring said he had been charged with the duty of presenting the following Report on the part of the Board of Managers of the Massachusetts Anti-Slavery Society.

[The Report will be found in a preceding column.]

I shall be happy, said Mr. Loring, to answer any questions in reference to this Report which any one present may wish to put. The accounts which the Committee have settled are in the room, and at the service of any one who may wish to examine them. I do not know that any thing is needed further in the way of explanation. It will be seen that our largest debt is to our general agent, John A. Collins. We owe him upwards of $700. I trust we shall soon pay him, what I know he much needs. In the mean time, his debt need not be felt by the Society as a burden. In a recent conversation with him, he remarked to me that he must have bread for his children ; but beyond that, it was of little importance, whether we owed him more or less. We have never, thus far, been able to recompense his services ; but I speak the sentiments of the whole Committee and Board of Managers, when I say that, (money apart,) we feel very much we owe to his fidelity and disinterestedness.

We have, or shall have, in time, about $2000 to defray meeting the debts of the Society. It may be said of ours, as of most other philanthropic societies, that we are always getting into debt, and always getting out. It is important to the honor of the Society, to know that we do not get beyond our depth. This we have not yet done, and I trust we never shall. We have always assumed responsibilities in view of being sustained by our constituents, and they have never disappointed us. I do not know whether they contribute most generously in the bright hour or the dark hour, and such I esteem the present, affording some peculiar grounds of encouragement for giving. The prospects of the cause, I mean the cause of the old Massachusetts Anti Slavery Society, were never more flourishing. We want money, but we want it chiefly because there could never be a better time than the present to employ it for the advancement of our principles. I do feel that we are now in fighting trim. We have got our friends back, the Chapmans, Phillips, and Collins. We have, I trust, got over the necessity of saying any thing farther about new organization. The arrangements of the Parent Society at New-York are managed greatly to my mind ; and our periodical there is in the hands of editors who are an honor to the cause and our common humanity. For two years past, I have not felt so cordial a satisfaction in co-operating with my anti-slavery friends, as at this time. I feel full of confidence and hope.

Mr. Philbrick observed that the examination of Mr. Collins's accounts had been a duty assigned to him by the Committee ; and although the accounts were of great length, covering about four sheets of large paper, he had carefully examined the several items, and compared them with the vouchers, and with the books of the Depository, and the result had been to him quite satisfactory ; and, considering the numerous and complicated cares attending his agency, and the arduous duties he had to perform, there was far less difficulty in adjusting the accounts, and bringing them to a satisfactory result, than he had expected. And, in justice to Mr. Collins, he must acknowledge, that through the whole investigation of his accounts, he had manifested a disinterestedness, a frankness and candor, that justly entitled him to the increased confidence and regard of this Society.

Mr. Collins had been in the employ of the Board from 1st of March, 1839, to 1st October, 1840, when he embarked for England ; a term of one year and seven months. No compensation had been allowed him by this Board during his absence, because he was in that mission an agent of the American Anti-Slavery Society, and *not* of the Massachusetts Society.

Mr. Garrison. I, for one, feel extremely gratified. It will be remembered, that at the annual meeting of the Society last winter, a gratuitous and most wanton attack on the Board, and on the character of Mr. Collins, was made. At least, wanton insinuations were thrown out I will not allude, by name, to any individual. I will only say I am gratified by the result of things. It was stated last winter that we owed Mr. Collins money ; we thought above a thousand dollars ; but it will be seen it is much less. The efforts made to injure our brother abroad, and through him, the cause, are very well known, and I am sure bro. Collins will only receive the greater sympathy in view of the wicked efforts made to injure him. The Society will be able to sell the books in the Depository for $2500. I am sorry to see the abolitionists fall off about buying books. What have you got that is new, is the cry ? We have all varieties. We have books adapted to all tastes, and suited to all circumstances. Our books should be bought, and I hope this may be the case It is said the Board should employ agents. We should have, certainly, as many as possible. I wish we had fifty ; but if we have not the means, we cannot do it. Just in proportion to the amount of contributions will be the number of our agents. The winter months are our time. A few words with regard to the Board. Their organ of caution is well developed. I feel very proud to belong to that Board. I have never found them disposed to pause or falter. A more disinterested body of men, myself, of course, out of the question, I have never known. At the present time, I can say the harvest truly is great. May the laborers be multiplied.

Mr. Turnbull, of Upton. I want to hear something more about Mr. Collins. It has been said the Board got Mr. Collins down to Boston to give him a great salary for doing nothing. Some say this about the Boston folks : They get up a meeting, and call for subscriptions, and one of these gentlemen gives $100, and another $30, and so on. Now, what is all this for ? Some say it is a trap laid. Why, what kind of a trap is this ? I want somebody to tell me what interest the Boston friends can have in giving their money in this foolish manner, to pay a man for doing nothing.

Mr. Garrison. I hardly think old organized abolitionists should feel anxious to answer the cavils of such men. If the Board are not the proper men, put them out. To give any heed to remarks of this kind is idle. Why, bro. Collins has set at work nearly all the machinery that has kept the cause in motion for he last three years. His almost superhuman energy, and Herculean powers of despatch have been so tasked as seriously to affect his health. The General Agent of this Society has not been slothful, and he has only got his bread and butter, and hardly that. In regard to the flings alluded to, they cannot come from the true-hearted. If so, why have the Board been chosen again and again ? All I have to complain of the Board for, is, they are rather too slow and cautious. If they have any fault, it is this. We have not quite faith enough. Of liberality they have no lack. If money is wanted, the members of the Board are ever ready to supply it.

Abby Kelley. I would reply to the brother from Upton that the charges to which he alludes are generally brought forward by those who feel their idols in Church or State attacked. I believe in the place to which he belongs, partyism has been a great cause of men's going backward, and so instead of giving the true reason, they come up with false insinuations I would never stop one moment to answer such charges.

Rev. Mr. Whitney, of Berlin. If you wish to know who the people are that are troubled about the conduct of the Board, they are those who are maintaining the pro-slavery ministers and the various Missionary Societies. Let any attack be made upon these, and the connection pointed out between them and slavery, and up comes the pride and extravagance of the Boston friends. Abby Kelley came to our place a while ago and gave a lecture, which was fully attended. After the meeting was finished, it was proposed that another meeting should be held the next evening, but one of the deacons who professed to be an abolitionist, objected, lest it should interfere with the prayer-meeting ; and most of the people attended the prayer-meeting. Now these people would be very ready to make an outcry about the Boston people. I don't object to prayer-meetings, but to pro-slavery prayer-meetings, and every prayer-meeting is pro-slavery that interferes with an anti-slavery meeting in places where we have one anti-slavery meeting a year, and a prayer-meeting every week.

Mr. Pillsbury. I wish to congratulate the friends generally on the state of things at present. I have been laboring of late, in this State and I can assure you there is no want of confidence in the Board, no difficulty in relation to brother Collins. Some persons have been feeling as though enough had not been done in employing lecturing agents, but their difficulty will all be put to rest when they learn the reasons for the omission of the Board to send forth more agents. Some persons who were sincere abolitionists have been withholding their contributions till they ascertained the exact state of the funds. I have always pledged my word and honor, if I have any, that no real difficulty existed, but that false suppositions had been magnified by causes to which allusion has been made. We up in New-Hampshire, have been charged with embezzling money, a particularly strange charge against a Society which has had no money in its treasury for the last 12 months. In addition to what brother Garrison has said, I will say that the fields are already white to the harvest. Only laborers are needed.

Mr. Burleigh. It makes my hot blood boil to hear the idle charges and insinuations that have been alluded to. The very last charge to be made against brother Collins is that of indolence ; the very last charge to be made against him by the most malign agent that envy ever stirred up. Let any such go to the agents of the Society who have labored under his direction, and ask *them* if he has been indolent. Ask them if in the discharge of his own duties, or in the direction of theirs, he has ever been found negligent. Go to the pro-slavery churches and the pro-slavery clergy and ask them if complaint of indolence can be urged against him. I ask them to testify. No, from the sandy shores of Cape Cod to the rocky hills of Berkshire, the pro-slavery churches and clergy will complain that he has been like their evil genius among them. Go to the true-hearted abolitionists who have ever been stimulated by his presence and strengthened by his zeal, and see if they will testify that John A. Collins has been idle. I don't believe any body thinks so. If there be any such, they are those men who can pay twenty and fifty dollars for the support of a hireling minister, who never says a word about righteousness or christianity. But I say again, let the agents he directed, the Board by whom he was employed, and the pro-slavery churches he attacked, answer the charge of his indolence.

Mr. Garrison. It will be remembered that Mr. Collins entered the Society just at the time of the clerical appeal. His successful labors to extinguish that, are well known. His gigantic efforts on another occasion, when the integrity of the American Society was involved, saved the cause. It should be remembered that for all this he is held up as a mark to be shot at. There is no spirit so malignant and cruel as that which has seceded from us. Original pro slavery is mercy and forbearance in comparison with it. And the very men, too, who accuse him of neglect of his official duties, say he neglected his family I note the inconsistency of the charges. From my own knowledge, I can testify to the falseness of those cruel and outrageous aspersions.

Mr. Loring. Another charge more absurd than that of inefficiency, if possible, has been urged, that Mr. Collins is covetous. I can say of him more than of almost any other man, that money is his least and last consideration.

The President said that before putting the question on the adoption of the Report, he would remark that the Board had unanimously re-elected Mr. Collins as their General Agent.

The Report was unanimously adopted.

Mr. Philbrick moved that those who contributed to the cause might have the amount of their contributions in books.

Mr. Collins, Mr. Mellen and Mr. Turnbull spoke in favor of the motion, and it was adopted.

Voted to adopt the motion of Mr. Philbrick.

Voted, That Mr. Collins be added to the Committee on Finance.

Voted, That the resolution on petitions be now taken up.

Mr. Loring, in answer to a question of Mr. Wright, stated the circumstances connected with the fact of Mr. David Ruggles being thrust from the Railroad car in New Bedford on account of his color, and his view of the law applicable to such cases.

Messrs. Pillsbury, Earl, Collins, Quincy, and Mellen, spoke in favor of the resolution, and it was adopted, with the amendment offered by Mr. Earl.

The following resolution was introduced :

Resolved, That it is a libel on Christianity, and giving the most efficient support to slavery, to suppose that slave holders can be in the church of Christ.

The resolution, after debate, was laid on the table

Voted, That this meeting adjourn to half past seven o'clock.

Evening Session.

Mr. Garrison offered the following resolution on prejudice.

Resolved, That all those meeting houses in which persons are insulted and degraded on account of their complexion or condition, and compelled to occupy the 'negro pew,' or a separate seat, are (if the requirements of the gospel are binding on mankind, and God is no respecter of persons) under the control of an evil and wicked spirit, against which it is the duty of abolitionists to bear a faithful and consistent testimony.

The resolution was sustained by Messrs Quincy, Mellen, and Douglass

Wednesday Morning, Aug. 18.

The Society met pursuant to adjournment, at 6 o'clock.

The President in the chair.

Prayer was offered by Deacon Fossett, of Providence.

The resolution laid on the table the previous evening, was taken up.

After discussion by Henry C. Wright, Parker Pillsbury of N. H., Mr. Turnbull of Upton, S. S. Foster, of N. H., J. M. Fiske, of Worcester, Miss Thurston and Mr. Douglass, of New Bedford, Mr. Allen of Walpole, Abby Kelley, Mr. Garrison, Mr. May of Leicester, J. A. Collins, Rev. Sumner Lincoln, Mr. Roberts, of Worcester, Mr. Morse, of Walpole, Mr Earle, of Worcester, and Mr. Everett, of Provincetown, the meeting was adjourned to 2 P. M.

Wednesday Afternoon.

The Society met pursuant to adjournment

The resolution of the morning was further discussed by W. L. Garrison and H. C. Wright, and unanimously adopted.

The resolution, laid on the table the previous afternoon was taken up.

Mr. Fiske, of West Brookfield, moved to amend the resolution so that it should read 'No man can be a consistent christian,' &c.

The amendment was opposed by W. L. Garrison, H. C. Wright, James Munroe, of Conn., Rev. Mr. Peck and Rev. Mr. Lincoln, and supported by Mr. Fiske. The amendment was lost. Mr. Lincoln moved to strike out 'in the church of Christ,' and insert the word 'Christians.' The amendment was adopted.

The following resolution was introduced by S. S. Foster, of New Hampshire :

Resolved, That we recommend to abolitionists as the most consistent and effectual method of abolishing the 'negro pew,' to take their seats in it, wherever it may be found, whether in a gentile synagogue, a rail road car, a steamboat, or a stage coach.

This resolution was supported by Messrs. Foter, Collins and Pillsbury, and opposed by Messrs Garrison, Quincy, Davenport and H. C. Wright, and on motion of Rev. Sumner Lincoln was laid on the table.

The Business Committee reported the following :

Resolved, That the people of Massachusetts are bound by their own professed principles of liberty, justice, humanity and religion, to succour and protect all fugitives from slavery, who may come within their borders : and we hereby solemnly pledge ourselves never to obey any mandate that requires us to aid in returning such fugitives back to the southern prison-house of bondage.

Resolved, That as in case of a servile insurrection at the South, (in the language of Thomas Jefferson,) 'there is no attribute of the Almighty that can take sides with the oppressor,' we sacredly pledge ourselves that, come what may, we will not comply with any statutory provision, or governmental requisition, to enable the slave holders of this country to perpetuate their murderous slave system, or to prevent the slaves from emancipating themselves from bondage ; 'lest we should be found fighting against God.'

The above, after discussion by Messrs. Garrison, Wright, Turnbull, Quincy and Roberts, were unanimously adopted.

Resolved, That the thanks of all who love the anti-slavery cause are due to John A. Collins, for the fidelity with which he has discharged the duty of an abolitionist during his recent visit to Great Britain.

Resolved, That we gratefully appreciate and desire to be ever ready to reciprocate the aid rendered to our cause by the true abolitionists of Great Britain.

Adjourned, *sine die*.

FRANCIS JACKSON, *President*.

G. W. F. Mellen, *Secretary*.

The annual cost of keeping up the military school at West Point, is $128,000t

The Eastern cars run into two oxen, at Salisbury, on Wednesday, killing one, and maiming the other.

Treason!

Millbury, August 18th, 1841.

My Brother :

The quarterly meeting of the Massachusetts A. S. Society, has just closed in this town. About two hundred were present most of the time, two days and evenings—assembled from all parts of the State and other States. A collection of choicer spirits has seldom been seen in the progress of our enterprise—men and women of firm hearts, willing to work.

It was gratifying to all to hear the report of the Committee appointed to audit the accounts of J. A. Collins with the Society as the general agent. His enemies seized the opportunity of his absence in England, to accuse him of fraud and deception, and of mismanagement, and tried to shake the confidence of the friends of the slava in his honesty and fidelity, and also in the honesty of the Board. It was found that the accounts of the Society were in a good state, and brother Collins was applauded for his fidelity in trying circumstances.

Several resolutions were introduced, discussed and passed. One touching the treatment of colored citizens by railroad companies incorporated by the State. It was resolved to petition the Legislature the next session on this subject. We would know whether the people of Massachusetts are willing to be accessories to such injustice and wrong It is hoped that George Bradburn will be in the House to look after these petitions. The following resolution was adopted—

'Resolved, That it is a libel on christianity and giving the most efficient support to slavery to suppose that a slaveholder can be a *christian*.'

Self-evident as it is, the proposition was disputed What ideas can be formed of christianity, so long as the term *christian* is applied to those who live in the habitual commission of the foulest crimes ? *Christian man-stealer!* Christian slave-trader ! Christian slave-breeder—slave-driver and slave-hunter ! We may say what we will against slavery or slaveholders ; so long as we allow it possible for the latter to be christians their consciences can never be reached by truth Only allow that they may be Christians, and you may call them what else you please.

Resolutions were introduced and passed respecting giving up runaway slaves, and suppressing servile insurrections Whatever laws may be enacted by the State or national legislatures respecting these points, we pledged ourselves never to obey them when they call upon us to aid in restoring the fugitive, or in suppressing servile insurrections. We assure the slaveholders that we shall never aid them to support their despotism and murderous cruelty—and the slaves, that we will never aid to *prevent* them from emancipating themselves as Washington did. We assured the slaves that we would never fight for slavery and against liberty. Whatever be the demands of the Constitution or the laws, we pledged ourselves to the oppressor and the oppressed, that, come what may, we will never fight against the slaves to keep them in bonds, nor for the slaveholder to help them sustain their tyranny.

TREASON! TREASON!! So be it; but not against God. It would be treason against Him to obey the federal Constitution and laws, and fight against the slaves, should they attempt to gain their liberty, as did our fathers. Every effort to put down, by arms, an insurrection of *slaves*, would be treason against God, and also against the fundamental principle of our government. 'RESISTANCE TO TYRANTS IS OBEDIENCE TO GOD.' According to this, it is the duty of the slaves to resist by arms the wrongs and outrages done to them by slaveholders. If this be true, a general insurrection of the slaves is a duty—is 'obedience to God.' Shall we, as abolitionists, aid to shoot down the slaves, when, according to the principles of the government, they are acting in obedience to God? We assure the slaveholders and slaves, that we never will. We assure the South that the day is near, when the northern man, who shall dare to enlist in the army, or go as a militiaman at the call of the President, to fight against the slaves in case they appeal to arms to gain their freedom, will be scorned and execrated. The [illegible] heart of a slave, struggling for liberty, through our means, Constitution or no Constitution, Union or no Union. Slavery shall not be longer sustained by northern bayonets.

By the way, what would J. G. Birney, Wm. Goodell, Joshua Leavitt, A. A. Phelps, Elizur Wright, or Beriah Green do in the Presidential office in case of a *slave insurrection ?* Would they call out the army and kill the slaves, instead of the slaveholder ? They must, according to their oath of office. What ought an anti-slavery President to do, in case of a slave insurrection ? Will the Free American, the Emancipator, or Friend of Man inform us?

The great object of the meeting seemed to be to ascertain how to wash our hands in innocence in regard to slavery, and to do so. What shall be done respecting our relations to the government, the religion and clergy of the country ? There seemed but one opinion, i. e., that we are called upon at once to cease to yield any countenance and support to slavery through the clergy, the church or government. Let us be faithful to our principles, at whatever expense. Perish all human contrivances when they come into conflict with human freedom.

H. C. WRIGHT.

Smith School.

The annual examination of the Smith School in Belknap street, under the direction of Mr. Abner Forbes, passed off in a manner highly creditable to the pupils, and greatly to the satisfaction of their parents and friends who were present. Where all the performances were praiseworthy, it is difficult to make a distinction, though if it would not appear invidious, we might allude to several of the youthful performers by name, as those who were decidedly *superior* The exercises in general and select reading, and the correctness and ability manifested during the recital of lessons in grammar, geography, and other branches, gave evidence of close application, and was worthy of all praise. The various recitations were interspersed with a variety of singing, under the direction of Mr. Lowell Mason, the celebrated professor of the Boston Academy. A solo was sustained by Master Robert Shepard with much taste, while the animated countenances and cheerful voices of the scholars bespoke their joy as they united with *good effect in the chorus.*

Frederick Emerson, Esq., in behalf of the Committee, in awarding premiums to Master John Rider, Charles A. Snowden, and Misses Mary R. Gray and Sarah R. Jackson, remarked that it afforded him great satisfaction in presenting the tokens of approbation to those who were entirely worthy to be held up as examples for the whole school to follow—that their fidelity to their studies, and their good deportment imparted to the teacher, the Committee and their parents, a glow of satisfaction amply repaying them for all the labor they had bestowed. He referred them to the situation of the school some six or eight years ago, presenting its then unfavorable condition, and contrasting it with the present : in view of the prospect, he felt highly encouraged. I look forward, says he, to the time when this school shall in its attainments as far excel its present state as the present is beyond that of the time referred to. He urged them to renewed exertions, and enforced upon the parents the importance of affording their children every opportunity for mental improvement, as one of the surest means of elevating them to an equality with those who at present enjoyed superior advantages. He remarked that it was evident that the colored people of Boston were improving intellectually, and that complexional differences could exert no influence over the mind to restrain its progress. He concluded by reminding them that by industrious efforts at improvement, their course would most assuredly be *onward*. Mr. Joseph Putman, a colored young gentleman of much praise, elicited his share of praise for the faithful manner in which he performed the duties of an assistant.

The Suffolk Band, conducted by Messrs. Holmes and Howard, at intervals introduced a concord of sweet sounds. The exercises thus blended rendered the occasion delightful as well as instructive.

W. C. N.

Temperance Store.

An establishment has lately been opened in Belknap street, where no liquid death is meted out, and where king alcohol and his votaries find no quarter. This is indeed a cheering sign of the times. Messrs. Bowers and Townsend, the proprietors, are deserving of the patronage of families in that vicinity, more especially as with their notions on temperance they have also been favorably known as having adopted perhaps the more fanatical one peculiar to abolitionists.

TEMPERANCE.

From Liberia.

By the arrival at New York of the brig Helen Mar, from Western Africa, letters and papers have been received by the Commercial Advertiser to the 11th of June. The brig Atalanta arrived at Monrovia on the 9th of June, bearing the intelligence of the death of President Harrison. 'Africa's Luminary' of the 11th of June is in full mourning; and contains a correspondence between members of the M. E. Mission and Lt. Payne of the U. S. schr. Grampus, in relating the ceremonies to be observed on the occasion. The flags of the American vessels in the harbor were put at half-mast, and a national salute was fired by the Grampus and returned by the authorities.

On the 12th of May the family of the Rev. J. W. Roberts, of Monrovia, had a very narrow escape of their lives, in consequence of the falling of a portion of a new house, recently built. The accident is attributed to the quantity of rain which had fallen for the previous twenty-four hours—it was considered the commencement of the periodical rains.

Slave Trade.—The Luminary of the 21st of May states that a large cargo of slaves was recently sent off from the vicinity of Cape Mount, in a vessel which eluded the vigilance of the men-of-war cruising off the coast.

H. B. M. frigate Iris passed Monrovia on the 10th of May, on her way to the island of Ascension. The Iris has done great service to the cause of humanity in an expedition up the Rio Pongas, in which she destroyed all the slave factories in that region.

The Herald gives an instance of the fidelity with which the natives generally fulfil their agreements with the colony. By a recent purchase the colony has acquired tracts of land extending about fifty miles along the coast, and indefinitely inward. It was on this part of the coast that the schooner Hard Times was wrecked in March ; and as soon as she struck she was, by their country law, their property. But they said she was Mr. Brown's vessel, and touched nothing until the schooner was abandoned, when they naturally concluded that all was left for them, and proceeded to help themselves.

Subsequently, however, Governor Buchanan visited the wreck, and with some little difficulty recovered all the articles of value.

From the [Syracuse, N. Y.] Onondaga Standard Extra of Saturday Eve.

Fire and Great Loss of Life.

Thirty lives destroyed by the explosion of gunpowder.

One of the most deeply afflicting events that ever occurred in our town, took place last night. At about half past 9 o'clock the alarm of fire was given, which brought most of our citizens to a wooden building situated on the tow path of the Oswego canal, nearly in rear of the county clerk's office, and occupied as a joiner's shop by Charles Goings. At the time we had reached the spot, the roof of the building was completely enveloped in flames. The engine companies were near the fire, and appeared to be doing good execution. Presently we heard the cry of 'Powder! powder! there is powder in the building!' When this cry was first given, nearly the whole crowd rushed back, but the move was momentary. Most of those nearest the fire maintained their position, and very few appeared to place any credit in the report. At this time we were standing within 50 or 60 feet of the flames—the building had been on fire perhaps fifteen minutes—when a tremendous explosion took place, completely checking the fire and demolishing the building. This explosion lasted we should think 4 or 5 seconds, filling the [illegible] with fragments of the building, and creating the greatest consternation imaginable The noise of the explosion having ceased, all was still for a moment, and then the most heart-rending groans that ever reached our ears were distinctly heard

The first person whom we met after the shock was Mr. Myers, the lock tender, a tall, athletic man, with part of his face blown off, and his head and shoulders completely covered with cinders and blood. He begged some one to go home with him, and two persons readily accompanied him. The next was a person brought out dead ; one side of his head being blown off, and his brains fallen out. From this followed other scenes which it is impossible to describe. All was confusion. Although the sight of the dead and the dying was horrible, it was scarcely less than that of the living, inquiring for their relatives—parents for their children, and wives almost frantic with despair, for their husbands.

Every thing, we believe, was done that could have been done under the circumstances. An extra train of cars was run to Auburn for physicians, and our hotel keepers threw open their doors for the reception of the wounded. We were on the ground an hour after the explosion occurred, and witnessed the greatest kindness on the part of all. Every effort was made to extricate the bodies, and to afford all the consolation and relief that could be afforded.

As to the origin of the fire, it is unknown ; but it is supposed that it was the work of an incendiary. The fire appeared to have commenced in the top of the building. The powder—some say 10, others 15 kegs—was placed on the ground floor, under a workbench, and belonged to Malcom & Hudson.

Such is a brief and imperfect sketch of this awful calamity—a calamity which, from the carelessness, avarice, or malignity of one, or two, or three persons, has sent, or probably will send, not less than thirty of their fellow beings from time into eternity—and most of them without a moment's warning. What a subject for reflection ! Let those who escaped—and we are among the number—feel grateful to that good Being whose ways, though inscrutable, are always, just.

From China.—The ship Preble, Captain Crocker, from Canton and Wampoa, arrived at New York on Saturday, having sailed from Canton May 1st. Captain C. states that the Emperor had issued several edicts threatening to exterminate all the Europeans in China, and then proceed to England and take possession of it by force ! Several vessels were loading for the United States, which would sail in a few days.

Yale College.—The number of graduates at the late Commencement was 75. Eight medical students received the degree of M. D. Prof. Samuel H. Dickson, M. D, of Charleston, S. C, was appointed the Orator, and the Rev. John Pierpont, of Boston, the Poet, for the next Commencement of the Phi Beta-Kappa Society.

Beat it, any body.—One Jacob Earl, some where in Illinois, has recently built a frame house, one and a half stories high, sixteen feet by twenty-four, has weather-boarded it, covered the roof, and ceiled all the lower story with boards; the whole, even the pins, from ONE OAK TREE! So says the Vandalia Free Press.

We have been presented with two apples, one of which is *four* and the other *six* years old. One is a fair russet in a sound state, and has the appearance of one of last year. They were taken from the orchard of Mr. Tewksbury, of West Newbury, and we are assured they are as old as mentioned.—*Haverhill Gaz.*

The Hingham Patriot says, there is a meeting-house in that town, which was raised in July, 1691, and is therefore, *one hundred and sixty* years old. Its frame is of white oak, and still perfectly sound.

A 'Good Return' Indeed!—The whale ship 'Good Return,' from New Zealand, Bay of Islands, arrived at New Bedford on Monday, bringing *three thousand four hundred and thirty* barrels of oil.

The Erie. Letters from Buffalo say that the examinations there had swelled the number of persons on board the Erie to three hundred.

Rev. Dr. John Breckenridge.—This distinguished clergyman died at the residence of his mother, near Lexington, Ky., on the 4th inst

A great fire has occurred in New Orleans Loss : the lives of two firemen and $100,000 in property, fully insured.

☞ The President has signed the Bankrupt Bill.

A Buffalo paper gives the following table of the number of persons lost in the Erie steamer, as near as can be ascertained.

Swiss passengers,	130
Cabin, "	50
Deck, " Americans, &c.	50
Crew,	25
Musicians,	10
	—
	265
Saved,	33
Total loss,	232

NOTICES.

Middlesex County A. S. Society.

An adjourned meeting of the Middlesex Co. Anti-Slavery Society will be holden in the Union Hall, Groton, on Tuesday, August 31st, commencing at 10 o'clock, A. M., for the purpose of discussing the following important resolutions, which were prepared for this special occasion at the quarterly meeting held at Acton :

Resolved, That, as the various religious sects of our land hold their sectarian interests to be paramount to the claims of justice and humanity, feeling themselves bound in all cases to support those interests to the utter disregard and even violation of those claims, we are compelled to regard them as the most formidable obstacles to the progress of the anti-slavery cause, and of every righteous and philanthropic enterprise—and that their position leaves us with no alternative but to assail them by the force of truth, or relinquish the hope of the emancipation of the slave, and the salvation of the world.

Resolved, That no association is worthy to be recognized as an anti slavery or a christian church, which gives the right hand of fellowship to slaveholders, or to the apologists of slavery, or to any slaveholding church, or to any church or association which connives at slaveholding, or which arrays itself against the anti-slavery enterprise.

Resolved, That all those meeting-houses, in which persons are degraded and insulted on account of their complexion or situation in life, and compelled to occupy the 'negro pew' or an obscure seat, are—if the requirements of Christianity are obligatory upon mankind, and God is no respecter of persons—under the control of an evil and devilish spirit, and while they remain so, are to be shunned by all true worshippers as synagogues of Satan.

As these resolutions are of a peculiarly grave and serious character, it is earnestly hoped that, as far as practicable, those who feel an interest in the anti-slavery enterprise, throughout the county, will be present. They will be kindly and hospitably received. It is expected that Messrs. Phillips, Collins, Garrison, and others from abroad, will give their attendance on the occasion.

AMOS FARNSWORTH, *President.*

Harris Cowdry, *Sec'ry.*

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

A quarterly meeting of the above Society will be held at Newburyport, commencing on Tuesday, the 28th of September, at 2 o'clock P. M., to continue through the following day.

An interesting and important meeting is anticipated. Let there be a full attendance from every town in the County.

Provision will be made for the gratuitous accommodation of those who attend.

J. D. BLACK, *Rec. Sec.*

Danvers, Aug. 24, 1841.

QUARTERLY MEETING OF THE ABINGTON A. S. SOCIETY.

The next quarterly meeting of this Society will be holden in the town-house, on Saturday, Sept. 4th, at 2 o'clock P. M.

John A. Collins, of Boston, will be present, when some account of his visit to Great Britain may be expected.

Frederick Douglass, *formerly a slave*, will also be present to address the meeting. Those who have listened to the eloquent and affecting addresses of Mr. Douglass, speak in the highest terms of the masterly manner in which he handles the subject of slavery. His own history is full of interest. Let there be a full attendance.

SAMUEL REED, *President.*

Samuel Dyer, *Secretary.*

P. S. Messrs. Collins and Douglass will lecture on slavery, in the Rev. Mr. Alden's meeting-house, in Abington, on Friday evening, Sept. 3d, commencing at a quarter before 8 o'clock, precisely.

Abington, Aug. 23, 1841.

WINDHAM COUNTY (CONN.) A. S. SOCIETY.

The adjourned meeting of the Windham County Anti-Slavery Society will be held in Brooklyn, Conn., on Monday, Sept. 6, 1841. A general attendance of the friends of the cause is earnestly solicited.

EDWIN SCARBOROUGH, *Rec. Sec.*

UNION MONTHLY CONCERT.

The monthly concert for the enslaved, will be held at No. 25 Cornhill, (up stairs,) on Monday evening next, 30th inst. at half-past 7 o'clock.

All persons interested in the cause of emancipation are invited to attend. (1t.)

BOSTON VIGILANCE COMMITTEE.

Communications for the Secretary may be left at 25 Cornhill, or 32 Washington-Street.

Donations received by the Treasurer, J. South wick, 14 Blackstone-Street, or the Secretary, Chestnut-Street, near Braman's Baths.

CHARLES T TORREY, *Sec'ry.*

June 18. 1y.

P. S The undersigned, by appointment of the Executive Board, will act as Secretary and Agent for a few weeks ensuing, in the absence of Mr. Torrey from the State. J. P. BISHOP.

Boston, Aug. 10, 1841.

TO A BENEVOLENT PUBLIC.

There is in this city, a church, composed of about one hundred and thirty members, known in their Act of Incorporation, by the name of the Methodist Episcopal Zion's Church. This church has contracted for a lot of land, with a building thereon, standing in West Centre-street, in this city. Said house is occupied for a place of public worship. The above named building is undergoing repairs, which, when completed, will cost about $2000. Of this amount, the church, with the aid of a few friends in this city, have raised $400.

We present our object to the benevolent of all denominations, assuring them that the smallest sum will be thankfully received, and faithfully applied for the above desired object.

We, the subscribers, promise to pay to the bearer, when called for, the sum annexed to our names, he being accountable to the Treasurer of the above named church and congregation.

S. R. ALEXANDER, *Chairman.*

J. St. Pierre, *Clerk.*

Boston, July 26, 1841.

MARRIED—In New-York, on Thursday Aug. 19th, by Rev. Theodore S. Wright, at the Frankfort St. Church, Rev. Henry Highland Garnett of Troy, to Miss Julia Williams, of Boston.

Liberator for 1840.

SEVERAL bound volumes of the Liberator remain on hand, at No. 25 Cornhill. To those who are desirous of preserving a complete file, the present affords a favorable opportunity. tf

Aug. 17.

RIGHT and WRONG

Among the Abolitionists of the United States.

PUBLISHED in Great Britain; by John A. Collins, for sale at No. 25 Cornhill. Price 18 3-4cts.

NEW PERIODICAL.

THE Christian Family Magazine; or Parent's and Children's Journal. Edited by Rev. D. Newell, assisted by an association of clergymen.

Terms. The price of the Magazine is *one dollar* a year, payable in advance. To be issued every other month, commencing on the first day of Sept. Each No. will contain at least 48 pages, making a yearly volume of about 300 pages, with steel engravings, and music in each No.

Traveling agents wanted. Theological students, or young men of good character and address, who will secure, by subscription, and pay for 25 copies of the work, shall have $5—50 copies, $10—and in this proportion for any larger number. Clergymen who wish to travel for their health, preferred.

All post-masters are authorised agents for this work in New-England

Published by SAXTON & PEIRCE, 133 1-2 Washington st., where subscriptions are respectfully solicited. Aug. 27.

SITUATIONS WANTED.

A YOUNG man wants a situation in a family or as a Porter in a store. Several families in want of help. Please apply to WM. C. NELL, 25 Cornhill.

POETRY.

THE ROOM OF THE HOUSEHOLD.

There's a room I love dearly—the sanctum of bliss,
That holds all the comforts I least like to miss;
Where, likeants in a hillock, we run in and out,
Where sticks grace the corner and hats lie about;
Where no idlers dare come to annoy or amuse
With their 'morning call' budget of scandalous news,
'Tis the room of the household—the sacredly free—
'Tis the room of the household that's dearest to me.

The romp may be fearlessly carried on there,
For no 'bijouterie' rubbish solicits our care;
All things are as meet for the hand as the eye,
And patchwork and scribbling unheeded may lie;
Black Tom may be perched on the sofa or chairs,
He may stretch his sharp talons and scatter his hairs;
Wet boots may 'come in' and the ink-drop may fall,
For the room of the household is 'liberty hall.'

There is something unpleasant in company days,
When saloons are dressed out for Terpsichore's maze;
When the graceful Mazourka and Weippert led band
Leave the plain country-dance people all at a stand.
There's more mirth in the jig and the amateur's strum,
When the parchment spread battledore serves as a drum;
When Apollo and Momus together unite,
Till the household-room rings with our laughing delight.

Other rooms may be thickly and gorgeously stored
With your Titians, Murillos Salvator and Claude;
But the Moreland and Wilkie that hang on the wall
Of the family parlor out-value them all
The gay ottomans, claiming such special regard,
Are exceedingly fine, but exceedingly hard;
They may serve for state purpose—but go, if you please,
To the household room cushions for comfort and ease.

And the bookshelves—where tomes of all sizes are spread,
Not placed to be looked at, but meant to be read;
All defaced and bethumbed, and I would not be sworn
But some volumes, perchance the most precious, are torn.
There's the library open, but if your heart yearns,
As all human hearts must, for the song of a Burns,
Or the tale of a 'Vicar,' that ever rich gem,
You must go to the room of the household for them.

'Tis the shadiest place, when the blazing sun flings
His straight rays on the rose and the butterfly's wings;
For the first beams of morning are all that dare peep
Through the windows where myrtle and eglantine creep.
Happy faces assemble with cheerful salute,
When the summer meal tempts with its cream and its fruit;
But the board's not so merry, the meal's not so sweet,
If 'tis out of the room of the household we meet.

And that room is the one that is sought by us still,
When the night-clouds of winter bring darkness and chill;
When the ramblers return from their toil or their play
And tell over the news and the deeds of the day.
When the favored old dog takes his place on the rug,
Curled up in the fire-light—all warmly and snug:
While the master sits nodding before the bright flame,
Till the hound snores aloud and the 'Squire does the same.

I have wandered far off over 'moorland and lea,'
O'er the fairest of earth and the bluest of sea;
It was health that I sought—but, alas! I could find
The pursuit was in vain while my heart looked behind;
The room of the household had bound with a spell,
And I knew not till then that I loved it so well.
'Take me back to that room,' was my prayer and my cry,
'Or my languishing spirit will sicken and die.'

There was light in my glance when I saw the green wood
Of old elm trees half screening the turretted roof;
I grew strong as I passed o'er the daisy-girt track,
And the Newfoundland sentinel welcomed me back.
But the pulse of my joy was most warmly sincere
When I met the old faces, familiar and dear:
When I lounged in the 'household room,' taking my rest,
With a tinge on my cheek and content in my breast.

ELIZA COOK.

From the Worcester Ægis

THE WORTH OF DEATH.

SUGGESTED BY A SCENE IN REAL LIFE.

What is the worth of death?
Why do the hallowed ones,—whose lives, confessing
The inward beauty of a heart divine,
Freight every hour unconscious with a blessing,
Why do they flee to heaven, and resign
Their treasured breath?

Their mansion is complete:
In life they tell the loved around them clinging,
A purer lesson than the world can give,
Then to their native sphere in rapture springing,
Whisper, 'tis not the whole of life to live'—
Oh memories sweet!

In holiness arrayed
Have many died; but here in short sojourning
Was one with heart too delicate for earth;
Ever like some celestial Naphthe burning—
And when she died—it was an angel's birth,
While angels played.

What holier melody
Than the calm seraph-tones forever swelling
Out from her being's inmost depth! They fall
Upon our souls, the wildest anguish quelling—
And what a cherished echo of them all
Her death shall be!

For thus she passed away—
While round her stood the desolate, vainly seeking
To quell the mighty sorrow of the breast;
Her words and looks the things of heaven speaking
For angels wings were wafting her to rest
Beyond the day.

'Bless ye my children—kiss,
Ah kiss away the damp that death is spreading
So fearfully upon thy mother's brow;
Clasp me yet closer, for thy love is shedding
A holy calm I never felt till now—
Oh this is bliss!

Loved one, I leave thee not—
Still am I with thee in thy joy or sorrow;
Watching the heart I ever loved to rear;
And from thy mother still thy thoughts shall bestow
The tender hue she strove to give them here—
To bless thy lot.

Nor let my latest sigh
Breathe blessings on thee, dearest husband! Broken
Is now the closest bond—oh bitter grief!
But for a season—for though lips have spoken
The stern farewell, yet what divine relief—
'Tis bliss to die;

For there is God's own Son—
And eagerly my soul desires the meeting,
Spurning the flesh and panting to be free;
For this he lived and died—and time is fleeting,
To usher in a vast eternity,
While all is won.'

Thus in her dying breath
On giant hope she leaned; her Faith ascended
To open the golden gate—and Heaven's light
And Heaven's music rushing forth, were blended
In every mourner's soul with sorrow's night!
Such is the worth of death!

MISCELLANY.

From the Detroit Advertiser, Aug. 13th.

Loss of the Erie.

As every thing relating to this terrible calamity is looked for with painful interest, we subjoin a few additional particulars, gleaned from a friend (Mr. Tann, of Pittsford, Monroe Co., N. Y.,) who was on board of the Erie, but who was providentially among the few who were saved.

He states that he was walking on the promenade deck at the time, in company with a young lady, (Miss Shearman,) and had just reached the point above the boiler deck, where the demijohns of turpentine were, when the explosion took place. The explosion—which sounded like the puff of a high pressure boat, but not so loud—was followed by the ascension of a volume of dense black smoke, which our informant likened to a cloud of coal dust. Without feeling much alarmed, he stopped for an instant, when the smoke was directly succeeded by a column of red, lurid flame, which spread with fearful rapidity—communicating, in an instant, to every thing combustible—cracking the sky-lights by its intense heat—and filling up the space between decks, with what appeared to be a dense red flame.

After a moment's reflection, our informant ran to the stern of the boat, and soon perceived the awful character of the catastrophe. While looking around for some mode of escape, the young lady rushed from him, and disappeared. She, however, almost instantly returned, calling upon her father, who, being like herself a few minutes before, sea-sick, had retired to his berth. Frantic with the scene, and the awful fate which seemed inevitable before her she was about again to rush below, when Mr. T. induced her to remain with him, until he should procure some means for her escape. This appeared at hand. He observed a gentleman near by, forcing one of the seats which surrounded the promenade deck. He succeeded, and, throwing it overboard, leaped after it. Whether he was saved or not, is not known. Our informant, improving by this example, also forced up one of the seats, and placing it across the railing of the promenade deck, and over the stern, sat Miss Shearman upon the outer end of it, and called upon those below (who were clustered at the rudder post,) to assist the young lady in her descent into the water. But no attention was paid to their solicitations, and the young lady, becoming dizzy from her fearful position, fell from the board among the rudder chains, and sunk to rise no more.

Having failed in his noble attempt to save this young lady, Mr. T. looked around him before he made an effort to save himself. He saw Capt. Titus make an effort to reach the lady's cabin, and heard him give the order to stop the engine. It was a moment of awful terror. From bulk-head to rudder, the flames were raging with an impetuosity which mocked every attempt at escape. The shrieks of the dying and terrified, borne upon the fiery blast, sounded fearfully. The engine seemed to play with a double power, as if itself maddened by the appalling character of the scene. The flames, as they rushed aft, sounded like the roaring of a hurricane, and seemed to threaten the instant engulphment of the vessel, and every affrightened soul on board of her. Forward of the wheel-house, there were several persons struggling to wrench loose timber from the vessel. Below, and in rear of the ladies' cabin, some 20 or 30 persons were clustered, each struggling to descend, by the rudder-chains, for safety. Some had succeeded, but were forced off by others struggling to reach the same point. Others were hanging from the sides of the boat—husbands vainly endeavoring to support their wives—mothers their children, and all themselves. In this group, were a number of the unfortunate Swiss—so many of whom perished; but, it appears, not one of all the females whom Mr. T. saw gathered there—not one of the children—not one of the wives—not one of the mothers—were saved. All sank into the deep tomb of waters!

After making this survey, and seeing no hope of other escape, our informant, who had clung with a death-grasp, to the plank from which the unfortunate young lady, whom he had attempted to save, had taken her fearful death-plunge, stripped himself of his superfluous clothing, cast the plank overboard, and instantly leaped after it. It was a fearful, an awful leap—a leap akin to the eternal plunge of the grave: but, thanks to a kind Providence, it was a leap of safety and of life. He arose to the surface directly by the side of the plank, to which he clung during the entire of his awful voyage.

He had companions in his terrible struggle for life; but they were few. Here was one buffeting, unrestrained by any thing but his own strength, the tossing waves, which, the next moment, formed his winding-sheet. Near by was another, shrieking for aid, first in a voice of strength, but soon with a gurgling faintness, which indicated a speedy termination of the struggle. In another direction, the voice of supplication was heard—the last, faint prayer of the dying, to the God of tempest and fire, for that succor and mercy which man's arm could not give. Still elsewhere, the shrieks of the wife or mother came up (like the howl of despair,) for her lost ones, whom she in vain strove to keep out of the distended jaws of the devourer. With his eye still upon the tossing wreck, he saw, one after another, dark masses passing from the boat to the water—saw them strike upon the tumbling surges—marked their few feeble efforts to keep away from the cold, dark deep which bore them—and then lost them forever!

For about five minutes after Mr. Tann leaped from the boat, she continued in a straight direction, and seemed to fly through the glaring waters. At the expiration of what appeared to be that length of time, she suddenly veered round, still proceeding rapidly, when, as suddenly, she appeared to stop, and rose and fell in the trough of the sea, as if at the mercy of the waves. At this time, she appeared to be about two miles from our informant; but she very soon floated very near to him—so near as to threaten his engulphment. But he had the presence of mind to swim, with his plank, from under her course, and around to her bow.

And here was another scene of horror. He saw five or six persons hanging to the anchor, and as many more holding on to the liberty cap, which is attached to the pole at the bow, the gies of which had given way, and dropped it into the water. As it was held fast to the boat by its iron hinge, it afforded safety to several. These latter persons, however, suffered a good deal from the heat, but more from the dashing of the waves. Directly above them, and by the bulk-head, a person stood, surrounded almost by the fire. He held in his hand a piece of white cloth, with which he appeared to bathe his face, to keep off the heat. When he saw Mr. T. he called upon him, for God's sake, to allow him to get upon his plank, as he could not swim, and therefore dare not leap into the water, which he would soon be obliged to do, or perish by fire. But Mr. T. saw no other hope for himself, and so informed the half-frantic supplicant. His reply was—'you can swim, and can get to the paddle-wheels, and be safe.' Mr. T. was about doing so, when a heavy swell bore the blazing wreck beyond his reach. Whether the unfortunate man was saved or not, he could not learn.

As the wreck was floating off, he saw a man standing upon the wheel-house, shrieking like a maniac, for assistance, and looking like the picture of despair, lit up as his countenance was, by the red light which cast its glare upon every object within the circle of miles. But there was no aid near—no arm to save, and scarcely an eye to pity! The crackling of the flames, mingled with the shrieks of the dying, was the only requiem chanted over the deep grave of these two hundred souls!

How sad were the reflections of our friend, as he rested his breast upon his faithful plank—from which had been launched into eternity, the young and beautiful girl whom he had vainly attempted to save! What a moment for thought! How emphatically illustrative of the frailty of man, and of the power of that Being, whose will the elements obey! Above him was the star-lit heavens, made red and lurid by the cloud-reaching flames, which ascended from the crumbling hull of the ill-fated Erie. Around him were his companions, struggling, like himself, for that life which seemed the more precious, as it appeared receding from them. And beneath him was the dark green deep, where slept so many who, scarce an hour before, were counting the progress of the sunny hours, and looking forward to the bright prospects which seemed to dawn upon their pathway in the future. It was an hour for thought! An hour big with admonitions from eternity!

Buoyed up with hope—though suffering greatly from the chilly coldness which seized upon him, from being so long immersed—Mr. T. struggled with the waves, in the hope that relief was at hand. Distracted by his constant tossings, he soon forgot the direction in which the land lay, and, consequently, made no effort to progress toward any point. After he had been in the water two hours or more, he saw lights, like lights from a window, but soon deemed them, from their apparently fixed position, stars, and not lights from a vessel. A little before 11 o'clock, however, he observed the Clinton, and, when almost exhausted, and when death seemed at his elbow, the yawl of the C. picked him up, and placed him on board! He soon recovered, and informing those around him, that there were several still clinging to the wreck, boats were despatched, and as many as could be found, picked up. Their names are given elsewhere. But not all the names, we fear, of those lost, are given. It is impossible that they should be. Those who came in on the packet boat in the morning, could not be known, as the boat left Buffalo, before the calamity was known.

Affecting and most Admirable.

Hannah More, in a letter to her sister, written in 1782, relates the following interesting incident:

'The other morning, the captain of one of Commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's, and related the following little anecdote: One day he went out of his own ship to dine on board of another; while he was there, a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, one four and the other five years old, under the care of a poor old black servant;—the people struggled to get out of the sinking ship into a large boat, and the poor black took his two children, tied them into a bag, and putting in a little pot of sweet meats for them, slung them across his shoulders, and put them in the boat. The boat by this time was quite full; the black was stepping into it himself, but was told by the master, there was no room for him, that either him or the children must perish, for the weight of both must sink the boat. The exhalted, heroic negro did not hesitate a moment. 'Very well,' said he, 'give my duty to my master, and tell him I beg pardon for all my faults, and then'—guess the rest—plunged to the bottom, never to rise again, till the sea shall give up her dead. I told it the other day to Lord Monboddo, who fairly burst into tears. The greatest lady in this land wants me to make an elegy of it, but it is above poesy.'

From the New-York Evangelist.

A Request.

As I am engaged in collecting facts on a subject which has long occupied my mind, I shall feel obliged to any one who can forward to me here, with as little delay as possible, well authenticated facts on the following subjects:

1. Instances of relapse to intemperance, after a season of reformation; and after having made a profession of religion, with the exact statement of the peculiar temptation that induced it.

2. Instances of relapse immediately after a communion season, stating whether the fall could be traced to the intoxicating cup of which they partook at the sacred ordinances. Instances of this kind if stated, must be accompanied with the most unquestionable evidence; and if possible, with the testimony of the unhappy individual himself, substantiated by his pastor.

3. The testimony of reformed inebriates, as to the danger of renewing their appetites for intoxicating drinks, by the least indulgence in such liquors; and the results of their own experience, as to the general necessity of this class of persons avoiding participation in the use of alcoholic drinks *on all occasions.*

The bearing of these questions on the object I have in view, will be readily perceived; and should the facts be of such a character as is anticipated, it will remain for the church to decide, whether a substitution of the 'fruit of the vine,' the only substance named for the Eucharist, free from the intoxicating principle, cannot with propriety be introduced in place of the fabricated liquors now generally used at the Lord's table.

Editors of papers friendly to the collection of facts in relation to the above important questions, will please insert this communication.

EDWARD C. DELAVAN.

Ballston Centre, July 28th, 1841.

'O'Connell on Teetotalism.'

Daniel O'Connell, our readers are aware, was a candidate for a seat in Parliament, at the recent elections in the Metropolis of Ireland, and was defeated. He was, however, put in nomination for Meath, and chosen to represent that County. There are friends of temperance on this side the water, who will read with pleasure the following remarks of O'Connell, which occur in the speech he delivered at the close of the second day of the Dublin election:

'They said I abused the vintners. They told a great lie. I did the best I could both for the grocers and vintners, and the only mischief I ever did vintners was by becoming a teetotaller (cheers.) I know that the vintners are one of the very best classes of our fellow-citizens. There is no class that contributes more largely to the public charities—they are a most benevolent class of men; and I venture to assert that the vintners of Dublin, in point of education and moral qualities, are superior to the vintners of any town or city. I am sorry if I injured them by becoming a teetotaller, but I am not sorry for being a teetotaller (cheers.) Are there any teetotallers here? (loud cheers, and cries of yes, yes.) At that rate, I am not surprised that the vintners should lose customers. Now, my friends, I implore you to mark me. Most of you know that about eight years ago, I found in this city a brewery premises in a state of excellent order, with all the utensils. I found no person bidding for them; and I bought them for my youngest son. I put capital into it, and it has been worked for almost eight years, and what is the consequence of teetotalism? My son entered into a speculation by which he expected to realize an ample fortune, and teetotalism forced him to give up. So you see I am a common sufferer with the vintners. (Hear.) Father Mathew's brother-in-law had a distillery, and teetotalism obliged him to give it up. So it is not the vintners alone that have suffered by teetotalism, BUT IF I LOST ALL THE ELECTIONS THAT EVER WERE LOST OR GAINED, I WOULD NOT GIVE UP TEETOTALISM. I am very proud of it; it is a virtue taught me by the people. I have been long sustaining the people, and setting myself up as their schoolmaster in political morality;—but in this the people have given me instruction, and have set me an example which I am proud to follow. (cheers.) I would not take the example of the rich and lordly. I would not take the examples of dukes or earls—probably they would not set me a good example—and I do not pique myself in following in their train, but it was the people that became teetotallers. I did not like to see the people better than myself, and to be equal to the people I became a teetotaller. (cheers.)

Silent Agitation.—Of the various plans adopted by the opponents of the corn laws, few have been much more effectual in speaking to the senses of the multitude, than that of exhibiting a taxed and an untaxed loaf. On Saturday last, an exhibition of this kind took place in this town, which attracted universal attention, and called forth execrations both loud and deep against a law so detrimental to the best interests of the country. The effects of the sugar duties were also illustrated, for the first time, we believe, by a similar display. A loaf of refined sugar, and a glass filled with brown, were exhibited upon a board, with inscriptions, stating that the fine white sugar, after being refined in this country, was consumed by the blacks in the West Indies, at 4 1-2d per pound, while the common adulterated brown was sold to the poor in England at 9d. per pound! Thus, hundreds who never thought upon the subject before, were led to reflect upon its importance, and nearly every cottage in the country will soon resound with the demand for cheap bread and cheap sugar.—*Blackburn Gazette.*

The Chartist Petition.—A vast crowd assembled at the entrance to the English House of Commons, to witness the arrival of the huge Chartist petition with 1,300,000 signatures, which was borne by a large procession of working-men. Shortly after four o'clock, the procession appeared, headed by some of the most prominent Chartist leaders. The petition was carried on the shoulders of eight powerful men in fustian jackets. When they arrived at the iron gate, a message was sent to Mr. Thomas Duncombe, who had agreed to present it. An answer was sent down analogous to the formula within doors, 'Please to bring it up.' Finally it was received by Mr. Duncombe and Mr. O'Connell, who managed with some difficulty to roll it into the august presence of the speaker.—*Springfield Dem.*

The Highland Messenger states that a clan of the Cherokee Indians still remaining in North Carolina, numbering about *seven hundred*, all belong to the Cherokee Temperance Society, except five or six, and these never pretend to drink spirits until they get among the whites.

ITEMS.

The Insurrection. There appears to be little or no foundation for the story of 'an insurrection among all the negroes in Louisiana and Mississippi. A letter is published in the N. O. Picayune, dated Bayou Sara, July 29, which says:

'As was agreed upon last Wednesday, the court met to-day for the purpose of trying the prisoners. On examining the principal witness, he acknowledged he was frightened by whipping, and knew nothing about the conspiracy. Accordingly, the slaves have all been liberated, and the insurrection pronounced a humbug.

The white man who was suspected of being leagued with the negroes, is still in jail, but I expect will be liberated. He has not good sense, it is reported, and if that is the case, he cannot be very dangerous.'

Unnatural Murder.—On the 18th ultimo, a Mrs. Rogers, of Louisville, Miss, killed three of her own children, by cutting their heads off with an axe. She intended to kill two more, but her design was discovered and frustrated by her husband. The deadful deed was done while she was in a fit of mental derangement, and since her reason has returned she has suffered the most bitter anguish. She is the mother of eleven children, including the three which she killed, and she says that while under the influence of a distorted imagination, she thought that she was doing a charitable action in ridding her husband of the burden of supporting herself and their five youngest children, as he is a poor and very hard working man.

Appeal for protection and redress.—Williams, lately sentenced to pay a fine of $12,000 at New Orleans for introducing convict negroes into Louisiana, declares that he was fulfilling a contract with the government of Virginia, in which he was engaged to transport these negroes beyond the limits of the U. S. He was on his way to Texas with them when arrested in Louisiana, and now appeals to the Virginia authorities for protection and redress.

American Civilization, XIXth Century. A negro named Lyttleton has been sentenced, at New-Orleans, to receive seventy-five lashes upon his bare back, and to wear an iron collar with three prongs around his neck, for three months, for striking a white man! Since the late rumor of an attempt at insurrection, the people of New-Orleans have been very much incensed against the blacks, and seem determined to proceed with ridiculous severity against those who offend.—*Boston Times.*

We learn from Mr. Hatch, that as the cars were coming in Thursday from New-Bedford, while crossing the Dedham bridge, Mr. Thomas Skinner, a brakeman, about 25 years of age, was standing on the footboard, looking out, when his head struck one of the upright posts, and dashed it to pieces. He fell across the track, and the cars ran over his legs, and he was mangled in a shocking manner.

Cuba There are about 660,000 colored persons on the island—900,000 free blacks in Hayti, 400,000 in Jamaica, &c. &c. The proper authorities will have to abolish slavery in Cuba, or it will be abolished for them. When the 600,000 slaves there start up into free men, how will the slaveholding South fare in the neighborhood of the two millions of free blacks in the West Indies?

Romantic. A female sailor, who engaged at Liverpool as a hand on board the Algonquin, arrived at Philadelphia lately, shipped under the name of Billy Stewart. It appears that she is a destitute girl, and took this method to get a passage to America, where she expects to find friends. She had performed the duties of a sailor several days before her sex was discovered.

A special Convention of the Baptist denomination in Vermont, has been called to meet at Waterbury, on the 29th of September next, to consider 'what is the duty of American Baptists at the present crisis' on the subject of slavery.

A similar Convention for New-York was called to meet at Hamilton on the 17th inst.

Literary Remuneration. Lord Byron received from Murray nearly ten dollars a line for the fourth canto of Childe Harold, or about as much for *two lines*, as Milton obtained for Paradise Lost. This well illustrates the difference between the intrinsic and market value of an article, a difference which so many love to confound.

A Long Chimney. The largest chimney in the world is at the soda ash manufactory of J. Muspratt, Esq. near Liverpool. It is the enormous height of 406 feet above the ground, 40 feet diameter inside at the base, 9 do. at the top, and contains nearly 4,000,000 bricks!

Milk Sickness. It is stated in the Louisville Journal, that Dr. Seaton, an intelligent physician of Jefferson County, (Ky) has been investigating the causes of this disease, peculiar to certain sections of the country, particularly Indiana. He attributes it to *arsenic*, which he finds scattered in great abundance, in the form of *arsenical iron pyrites*, throughout every section where the milk-sickness prevails.

The Grand Jury of New-York have found a bill of indictment against Justice Wiley, for receiving the money stolen from the Frederick County Bank, and he was on Wednesday held to bail in the sum of $30,000, and two sureties in $10,000 each.

In the report on Ireland, made in 1819, and reprinted in 1823, it is stated that 5,710,000 of acres still remained in a state of primitive unproductiveness—3,830,000 of bog land, 1,500,000 of uncultivated mountain, and the rest of general qualities.

Boston. The number of arrivals at this port during the month of July last, is 770: 30 ships, 24 barques, 150 brigs, 539 schooners, 22 sloops, and 5 steamers. 260 were from foreign ports—and 160 with anthracite coal, bringing 23,405 tons! The above does not include wood, lime and lumber vessels, nor steamers from Portland and Bangor.

It is estimated that the amount of iron manufactured in the United States, is in value $29,265,000. A fourth of this is probably the product of Pennsylvania. About one-third of this product of Pennsylvania is manufactured within a circuit of fifty miles of the city of Lancaster.

In the court-yard of the fortress of Nuremburg, stands an extraordinary relic—the old lime-tree, it is said, planted by the Empress Cunegunde, wife of the Emperor Henry III.; every thing is done to preserve it from decay, and it still bears its leafy honors, after beholding the revolution of seven centuries.

A Shocking Story. We learn, upon good authority, says the St. Louis Pennant, that on the night of the 9th ult., a man proceeded to a place a little below the city, where he cut the heads of four negroes completely off! The bodies have been disposed of, but the heads have not yet been heard of.

The Boston and Portland rail-road is now in operation as far as Newmarket, N. H., a distance of 57 miles from Boston. The cars leave Boston at 7 A. M. and arrive at Newmarket at quarter past 9 o'clock

On Saturday afternoon, as the steamboat Cleopatra was coming towards the city from New-Haven, she ran over a small boat at Hurlgate, containing two men, who were thrown into the water, drawn into the vortex, and were drowned.

The place on the Reading and Pottsville (Pa.) railroad, familiarly known as the 'deep cut,' has been finished. It extends 3500 feet, and is 46 feet deep, through a solid body of limestone rock.

According to a recent calculation made by M. Villeneuve Bargemont, the number of mendicants in France amounts to 178,000 persons; of these, 40,000 are aged, 32,000 sickly and ill, 76,000 are children, and 30,000 healthy men and women. This calculation shows there is one mendicant in 166 inhabitants.

Great Mowing. Two persons near Waynesburg, Pa., recently undertook to mow two acres of grass for a wager. One accomplished the task in two hours and fifty-five minutes, and the other in three minutes more.

Loss of Camels in the East. It is computed that from the commencement of the Afghanistan campaign, in 1838, to October 1840, 55,000 camels have been killed or lost. Their value is estimated at over two millions of dollars.

The Philadelphians are about laying out a new cemetery in the woodlands immediately above Gray's Ferry. The grounds contain about 70 acres, covered with venerable trees; and the plan proposed is every way judicious and elegant.

Wm. H Simmons, Esq., the celebrated lecturer on Shakspeare, died at the residence of his father in Boston, on Monday last. His disease was the yellow fever, which he took from a destitute passenger whom he attended during his sickness, on a voyage from Havana.

At a late meeting of the Society for the encouragement of fine arts, in London, the first prize for oil painting was gained by Gustavus Girardaunt, a child only 9 years of age.

A train of cars on the London and Birmingham rail-road, recently performed the distance of 112 1-2 miles in 2 hours and 57 minutes.

Last year there were over 700 groggeries licensed in the city of Baltimore; this year, so far, only 49.

EMIGRATION TO JAMAICA.

THE undersigned, having been appointed Agent under the Immigration Act of the Island of Jamaica, hereby gives notice, that he will provide with a free passage to Jamaica, such persons as may be disposed to avail themselves of the advantages offered by emigrating to that island, where ample employment is to be found for mechanics, agricultural and other laborers, and provision made for the support on their arrival.

Many other and peculiar inducements exist for the colored emigrant.

Further information may be obtained by personal application to the Agent.

EDMUND A. GRATTAN,
H. B. M. Vice-Consul.

No. 5, Lewis's wharf, Boston. August 13.

TO ANTI-SLAVERY PRINTERS.

A COLORED Pressman, (one who professes to be well qualified,) is in want of an immediate situation. Please apply to WILLIAM C. NELL 25 Cornhill

Heresy of a Human Priesthood.

A SERIES of letters, showing that the commonly recognized distinction between clergy and laity has no foundation in the New Testament. By R. M. Beverly, of England. For sale at 25, Cornhill. Price 25 cents.

The South-Boston Unitarian Ordination.

This Day Published,

THE report of Mr. Parker's sermon, by Messrs. Fairchild, Driver and Dunham, together with the remarks upon that report and sermon in the Boston Courier and other papers. Also the correspondence between Messrs. Fairchild and Lathrop, 2 letters from Rev. Mr. Driver, of S. Boston, of original matter, connected with the S. Boston Unitarian ordination, and most of the other communications which have been published in relation to the same subject. As the public mind is deeply interested in this matter, we have thought that the community generally would be gratified to have it in their power to obtain, in a condensed and permanent form, all the most important communications which have appeared in different papers. SAXTON & PEIRCE, 133 1-2 Washigton street.

Slavery--Its Unconstitutionality.

AN argument on the unconstitutionality of Slavery, embracing an abstract of the proceedings of the National and State Conventions on this subject. By G. W. F. Mellen. This day published, and for sale by SAXTON & PEIRCE, 133 1-2 Washington-st.

Wild Flowers,

CULLED from early youth. By a Lady. For sale at 133 1-2 Washington street, by SAXTON & PEIRCE. tf April 30.

FRENCH'S PENMANSHIP.

A NEW System of Practical Penmanship, founded on scientific movements, together with the art of Pen-making explained. By James French, Teacher of Penmanship, 109 Washington-street. Just published by SAXTON & PEIRCE, 133 1-2 Washington-street

May 14.

HOUR AND THE MAN.

BY Harriet Martineau, in 2 vols. For sale at 133 1-2 Washington-street, by Saxton & Peirce March 19

LADIES' and GENT'S TRAVELLING ARTICLES. An extensive and well selected assortment of articles necessary for comfort and convenience in travelling, at low prices—at JORDAN'S, No. 2 Milk st. July 9.

THE VESTRY SINGING BOOK,

BEING a selection of the most popular and approved Tunes and Hymns now extant. Designed for social and religious meetings, family devotion, Singing Schools, &c. Compiled by Asa Fitz and E. B. Dearborn.

RECOMMENDATIONS.

From the Rev. John Dowling, Pastor of the Pine-street Church, Providence, R. I.

MESSRS. SAXTON & PEIRCE,—I have examined with much pleasure the Vestry Singing Book, recently published by you. You will allow me to express my thanks for the service you have rendered the christian community, in supplying what has long been needed to promote the interest of our social and religious meetings. The hymns you have selected for this work are such as will be acceptable to *all* evangelical denominations of Christians, and none of them, in my humble opinion, will be objectionable (as too many of our conference hymns are,) to persons of refined poetical taste. They have been selected from the sweetest compositions of our sacred poets, and most of them have long been familiar to the pious and devotional of this land. I am not sufficiently acquainted with the science of music to express an opinion of the taste and judgment displayed in the selection of the tunes, but highly approve of the rule you have adopted, of selecting old and well known airs, as I am decidedly of the opinion, that, however many new tunes may be introduced into the public worship of God, in the sanctuary, no tune should be brought into the conference room, till it is an OLD tune.

J. DOWLING

From the Boston Recorder of June 11th.

Messrs. Fitz & Dearbon have rendered an invaluable service, in our humble estimation, to the cause of Sacred Music, by the compilation of this neat and attractive volume. 'Designed chiefly for social and religious meetings, and family devotion,' it evinces the exercise of good taste, and sound judgment, and comprises only such tunes and hymns as are widely and justly approved. The tunes are 117 in number, and the hymns 321—affording a rich and large variety, 'selected from the finest church melodies,' and the sweetest poets in Zion. Cotton Mather would denominate this a 'good device,' and we doubt not that thousands will so esteem it. Family singing, at the seasons of morning and evening devotion, it is apprehended, is far from being as common and edifying as it ought to be; and, beyond a doubt, a principal reason of the fact lies in the difficulty of recollecting tunes in sufficient variety, and with sufficient distinctness, to inspire confidence and interest in those who bear a part in the exercise. But let each member of the family possess a copy of this book, and a very brief practice will render the exercise uniformly pleasant and profitable.'

The publishers would state that they have already introduced the above work into the vestries of nearly twenty societies, in the short space of three weeks; and that they have recommendations from nearly one hundred clergymen and religious papers.

SAXTON & PEIRCE, publishers, 133 1-2 Washington Street.

Copies furnished gratis to clergymen and others for examination.

July 16. 3tis

Two Volumes now published—Price only $2 per Volume.

TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE BIBLE, AND VIEWS IN THE HOLY LAND, together with many of the remarkable objects mentioned in the Old and New Testaments; representing Sacred Historical events, copied from celebrated pictures, principally by the old masters. The Landscape Scenes made from original sketches taken on the spot, with interesting letter-press descriptions, chiefly explanatory of the engravings, and of numerous postages connected with the History, Geography, Natural History, and Antiquities of the Sacred Scriptures; compiled principally from the notes of the LONDON PICTORIAL BIBLES. *Second series.* This day published by SAXTON & PEIRCE, 133 1-2 Washington-street.

From the Boston Recorder, of June 11.

Pictorial Illustrations of the Bible and Views in the Holy Land. Second series.

When the first series of these 'illustrations' appeared, we felt constrained, from a cursory glance at them, to recommend them to attention. Nor are we yet convinced that the recommendation was premature. Some of our brother editors have spoken of them disparagingly, and not without reason. But with *equal* justice might we speak lightly of every volume ever prepared by human skill. No work of man is perfect. So far as we know, there is no evidence of ill *design* in the compiler of these illustrations—nor has he dealt unfairly with other authors, or with his purchasers or readers. And if he has been less judicious in his selection of subjects and pictures than he might have been, in the opinion of his critics, yet he stands in no very singular predicament. Who is he that never fails in judgment? Our opinion of the utility of this mode of diffusing knowledge of the Bible is unchanged. A multitude of readers will be attracted by the 'pictorial illustrations' to volumes that contain a vast amount of bibical information, hitherto accessible only to a very limited class in the community; and they will gain much knowledge of scripture that had otherwise been hidden from them forever. We have looked over this 'second series' with great interest, and a strong conviction that it will contribute materially to the increase of scriptural knowledge, to the edification of believers, and the confusion of infidels. We could wish that the 'second series' at least, were placed in every family library of the land. tf

June 25.

HOUSE TO LET.

A BRICK dwelling House, No. 6, Nassau Court, containing 2 Parlors with folding doors, Kitchen and Six Chambers—dry celler—hard and soft water—good yard, with wood-shed. Rent, $300. Apply at No. 9, said Court tf Aug. 13.

THE ENVOY

From Free Hearts to the Free.

A FRESH supply of this valuable and elegant work, just received, and for sale at No. 25 Cornhill. Price 42 cents

The Sabbath School Singing Book,

CONTAINING a selection of easy and familiar tunes, adapted to the Union Sabbath School Hymn Book, published by the American Sunday School Union. Together with several other beautiful Hymns and Tunes, not before published. By Asa Fitz and E. B. Dearborn.

Just published by SAXTON & PEIRCE, 133 Washington-street.

Price $2 00 per dozen, 20 cts single.

BOARD,

AT J. E. FULLER'S, NO. 24 FRANKLIN PLACE—Gentlemen desirous of Board, at one of the most pleasant and central situations in the city, are respectfully invited to call as above. Families will find very choice rooms on the second floor. TRANSIENT BOARDERS will be received at ONE DOLLAR per day.

Carriages in readiness at all times to convey passengers to railroads, &c.

May 14. tf.

Boarding House,

GEORGE TOLLIVER would respectfully inform his friends, and strangers who may be visiting the city, that he has opened a commodious house, situated No. 36, Southack-street, where he will be happy to accommodate with BOARD and LODGING all who may favor him with a call; pledging himself to provide in as good a style, and on as reasonable terms, as can be desired. Separate rooms, if necessary. He hopes to receive that share of patronage which it will be his aim to deserve.

Boston, June 18, 1841.

WM. CLARK, Woodsawyer,

HAS REMOVED FROM BUTOLPH TO BELKNAP STREET.

July 27.

COUNTRY Traders will find a large assortment of Shell and Horn Combs, at the manufactory of S. JORDAN'S, No. 2 Milk-street, at very low prices.

OLIVER JOHNSON AND G. F. WHITE

CORRESPONDENCE between O. Johnson and George F. White, a minister of the Society of Friends. With an appendix. For sale at 25 Cornhill; and at Philadelphia, New-York and Providence.

March 12

REV. BILLY HIBBARD'S VEGETABLE, ANTI-BILIOUS FAMILY PILLS.

ALL who are acquainted with the maker of these Pills will do him the justice to say, that he is one of the last men to impose upon the public. The virtue of these Family Pills has been so often made manifest, that an extended description of their virtues is hardly needed. It is of more importance to tell the public where they are to be had; and, although they are not held up as a specific for every disorder, yet they have counteracted and cured many acute and obstinate chronic diseases; and what they have already done, it is not improbable they can do again. To use the language of the inventor:—'An early and constant use of these Pills will enable every one safely and successfully to be their own physician, in all ordinary complaints.'

They are for sale wholesale and retail by SAMUEL FOWLER, No. 25 High Street, Charlestown, wholesale agent. Price, 50 cents per box. Where may also be had

REV. B. HIBBARD'S CARMINATIVE SALVE.

This Salve relieves and cures Felons, Biles, Ulcers, Agues in the breast, Milk Cake, Agne in the face, Ear-ache, Burns, Scalds, Corns, Salt Rheum, Whitlow, Swelling, King's Evil, Stiff Neck, Whooping Cough and Cough occasioned by cold, together with most other painful complaints—but it is its own best competer, and, in such cases, self-praise goes a great ways. Price 25 cents per box. July 2

PHRENOLOGY,

GUIDE TO SELF KNOWLEDGE.

THE fundamental powers of the human mind practically applied, as manifested through the body in seven degrees of development, with introductory observations and remarks illustrative of the science of Phrenology, by T. H. Pons.

Just published and for sale by SAXTON & PEIRCE, No. 133 1-2 Washington-street.

March 26.

BOOKS, PAMPHLETS, TRACTS, & PRINTING.

THERE are now so many excellent Anti-Slavery publications, that the circulating library system is probably the most effectual and least expensive mode of spreading the whole subject before the nation. The plan is simply this:—Let the friends of the cause in each school district start a subscription, name what they can, purchase